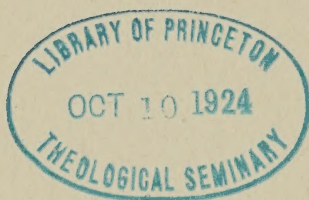


THINGS FUNDAMENTAL
in the
LIFE *and* MINISTRY of JESUS

CHARLES L. BROOKS



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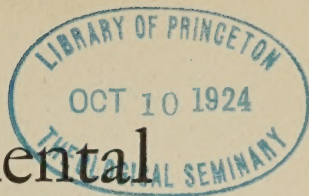


By

CHARLES L. BROOKS



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To My Sainted Mother, Mary S. Brooks:

Who went down into the valley of suffering to bring me into being, tenderly nursed me, trained my infant feet to walk, and bound me to the feet of God by prayer;

To My Wife, Martha Blanche Brooks:

Who joined her life with mine when I was broken in fortune and obscure in position, yet never flinched in all those frightful days of "pioneering," nor lost faith in me; who in utter self-sacrificing devotion gave birth to my six children and trained them in the fear of God;

To My Daughter, Ada Brooks:

Who was born on the day the Sixty-Ninth Session of the East Oklahoma Conference convened at Ada, Oklahoma, and dedicated to God in Holy Baptism by the sainted Bishop Hoss—

THIS VOLUME IS AFFECTIONATELY DEDICATED

PREFACE

PRESENT-DAY opinion is in a perfect ferment over the interpretation of Scripture. The two leading schools have been styled "the traditionalists" and "the intellectuals." A better characterization would be "the conservatives" and "the radicals." The conservatives have in large measure assumed that they have all *the religion*; the radicals, that they have all *the brains*. The tragedy of it all is that the multitude is utterly confused and knows not which "school" to follow.

No detailed study of the writings of the radicals, or modern critics, can fail to convince one that the views of the radicals and of the New Testament writers, with reference to the person and nature of Jesus, are irreconcilable. One simply cannot believe the critics and at the same time the New Testament writers. Their views are mutually exclusive. To argue anything else is to fly in the face of the facts. Since Christ alone is responsible for the views of the New Testament writers, particularly those of the Evangelists, the issue becomes a direct one between Christ and the critics, and the sole demand upon the individual is to decide between the two.

Now, does the view of Christ, as presented to us in the Gospels, make a greater demand on human credulity than the view of him as presented by the modern critics?

In the Gospels and Creeds he is represented as a person with two separate and distinct natures, human and divine, which can neither be divided nor confused. Under the guise of the human we see him as "the Son of Man," of lowly parents, poor and despised, rejected of men, forsaken by his disciples, and crucified on a Roman cross. Under the guise of the divine we see him as "the Son of God," "consubstantial with the Father," "begotten, not made," and "very God of very God." These two natures are united in one person, so that he was "God manifest in the flesh." This involves *the supernatural*, and to attempt to account for Jesus on any other ground is neither historical nor scientific. The real Christian can accept and defend no other view.

By the radicals Jesus is presented to us as a *visionary*, no different in his generation from ordinary human beings. His remarkable consciousness is psychologically explained as absolutely and exclusively human. His supernatural power is denied. His miracles of healing are accounted for by *moral therapeutics*. He drew about him a band of followers who were more interested in the perpetuation of a doctrine than in telling the truth. Indeed, wholesale indictment of ancient writers is sometimes made in order to find ground for discrediting the Evangelists. John is depicted as a vehement partisan who subordinated facts to doctrine, with "the fine instinct of the literary artist." Luke is charged with the deliberate *idealization* of the characters of Jesus and the Apostles. According to some of the critics, Mark's Gospel is a sort of "crazy quilt," composed of any kind of convenient "pieces"

that would enable the author to work out his "design." Matthew was not the author of the Gospel accredited to him, the real author being some Palestinian Jew, who *probably* used a collection of proof-texts of which Matthew was the redactor or editor.

One is impressed with the great number of "suppositions" and "assumptions" employed by the critics. They "assume" that "peddlers of tradition," or "catechizers," furnished the oral accounts of the life and ministry of Jesus, from which the written accounts of the Evangelists were made up. They are as full of "documents" as an egg is of meat. The frequent use they make of "legends," "oral traditions," "logia," "Petrine Memoirs," "Journal of Travel"—all purely imaginary—reminds one of the "J," "E," "D" explanations of the Pentateuch, or of the "document-theory" of Astruc, the "fragment-theory" of Geddes, the "supplement-theory" of De Wette, or the "crystallization-theory" of Ewald.

These speculative, conjectural, unproved assumptions, inimical to supernatural religion and subordinated to the end of neutralizing it, are professedly based on purely literary grounds, on diction, style, and correspondence with historical surroundings. The long succession of scholars in this school, beginning with Spinoza, a Dutch *Jew* and rationalist, have been notorious in their opposition to the miraculous and supernatural.

No normal mind can come from a close study of their speculations without the following three distinct impressions at least:

1. That the critics are *hostile* in their attitude toward the Evangelists and irreverent toward Jesus. To this I have not found one single exception.

2. That the critics have a preconceived "theory" which they will maintain at any cost. This *theory* they translate into an *ipse dixit* which is not historical science at all, but infidelity naked and unashamed. Their attacks upon the integrity of the Evangelists are but the tactics of the cuttlefish, which inks the waters to hide himself.

3. That the views of the critics make a very much greater demand on human credulity than the most marvelous miracles of Jesus.

No reconciliation between the teachings of these two schools is possible. The battle must be waged to the bitter end.

The value of prophecy over private interpretation of the Scriptures is shown at 2 Peter i. 19, 20. The statement follows immediately upon his relation of his personal connection with the events of *the Transfiguration*. The effect of that experience had been to confirm to him and his fellow disciples the truth of prophecy; that prophecy, unlike the heathen myths of the appearances of the gods among men, or the Gnostic figments about emanations from the deity, was no system of "cunningly devised fables." To this fact two of their senses had borne witness, the sight and the hearing. They were "eyewitnesses of his majesty" and heard the "voice which came from heaven."

The word used for "eyewitnesses" is not the ordinary word, but *epoptes*, "spectators," employed by the Greeks to designate those who had attained

unto the third, or highest, degree of the Eleusinian mysteries. It means here that Peter and his companions felt that they had been admitted by initiation at the Transfiguration into the highest mysteries of our holy religion. And as if to give force additional to the weight of testimony, he emphatically asserts that "we heard" this voice from heaven, using the personal pronoun, a thing that is never done in Greek except for emphasis.

Of the value of this testimony to Peter and his companions there can be no doubt. It was a confirmation to them of all they had ever read or been taught in the prophecies concerning the Messiah. But in value beyond this personal experience and private interpretation is the "word of prophecy" itself. To this fact the sacred writer gives expression: "We have the word of prophecy yet more sure." That is to say, *The word of prophecy is a surer foundation for faith than any narrative of what we have seen and heard.*

The testimony of all the astronomers to the existence of the polestar is a surer foundation of faith than any single personal observation of the star itself. By the sense of sight I am convinced that I see that star. But my sight may be defective and my conclusions erroneous. But the sight of all eyes is not defective, and when I read the testimony of the fathers, that they, back as far as human history gives any trace, bear witness to the presence of that star there in the north where I seem to have seen it, that the ancient Egyptians built the tunnels of their pyramids to face exactly to the north for the purpose of observing the transits of that

star, my faith is settled and my conclusions sure. So men may say to me, "Lo, here is Christ, and, lo, there." The voices of Madam Eddy and Pastor Russell may call to me. The scientists may say, "We have found him." The people who sit "in the region and shadow of death" may testify that among them a "light is sprung up." I may hear Nathanael say, "Rabbi, thou art the Son of God; thou art the King of Israel." I may even behold his words and conclude with Nicodemus, "No man can do these miracles that thou doest, except God be with him." But never, until the finger of "Moses in the law" points unerringly to him and the voice of all the prophets proclaim him as the person of whom they "did write," can I be sure that he is the Christ.

To this value of prophecy Christ himself bore witness. In his parable of the Rich Man and Lazarus he repeats the conversation between the Rich Man and Abraham. In response to the Rich Man's prayer that Lazarus be sent to his father's house to warn his five brothers, Abraham significantly replies: "They have Moses and the prophets. . . . If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke xvi. 27-31).

To this "word of prophecy" Peter exhorts the Christian world to take heed, as unto a lamp, not merely a fitful beam of light that "shines in where all else is gloomy," but a steady stream of light that can be made to shine upon first one spot and then upon another, places squalid and dirty and hence "dark," until a right faith in Jesus Christ at last brings complete illumination.

This process of illumination is gradual. It begins as the daydawn, first heralded by the day-star—*Phosphoros*, “the light-bringer”—the light more and more gaining ascendancy over the darkness, as a reward of constant faith and study of God’s revelation, until the brightness of entire daylight at last is come. *The Perfect Day* will not come until life’s fitful dream is ended and we awake in his likeness in the Land of Light and Love.

This process of illumination, he gives us to *understand*, does not “arise” from our *own* unaided interpretation of the Scriptures. Scripture is not even its own interpreter. God is his own interpreter, and he makes the Scriptures plain. “Prophecy was brought not at any time by the will of man: but men spoke from God, being moved by the Holy Ghost.” Their utterances were no mere personal expositions of Scripture. They made no personal effort in those utterances to solve the difficulties which beset the human race. They simply and only uttered the things they were inspired to tell, things beyond and deeper than themselves. This is the *first* thing which Peter says we must *understand*. And the same Spirit which inspired these “men of old” will for us continue to illumine words which aforetime seemed dark, if we learn to depend upon him who was the source and beginning of all their utterances. This alone can give permanence to prophecy and steadfastness to faith.

I gratefully acknowledge my indebtedness to Bishop Edwin D. Mouzon (one of the bishops of the M. E. Church, South, Nashville, Tenn.), Dr. R. S. Hyer (professor in Southern Methodist Univer-

sity, Dallas, Tex.), Dr. L. S. Barton (pastor of University Church, Norman, Okla.), Dr. W. L. Blackburn (pastor of Centenary Church, Tulsa, Okla.), Dr. A. L. Scales (pastor of Oak Cliff Church, Dallas, Tex.), Dr. J. M. Peterson (presiding elder of the Vinita District, Vinita, Okla.), Rev. Lovick P. Law (one of the general evangelists of the M. E. Church, South, Siloam Springs, Ark.), and Hon. W. J. Horton (of McAlester, Okla.), for reading my manuscripts and offering helpful criticisms; also to *The Methodist Quarterly Review* for permission to use certain chapters which have appeared in its pages.

I do not dare to hope that I have brought anything "new" into these discussions. I have only tried to mark the path I myself have followed to find the ultimate basis of faith. With the hope that this work may be helpful to others I send it forth. Let all who read it breathe a prayer that I may be faithful unto death.

THE AUTHOR.

SAPULPA, OKLA., February 15, 1923.

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CHAPTER I

THE RECRUDESCENCE OF PAGANISM

IN the original partition of Palestine to the Hebrews each family received an inheritance, which was to fall by entail to the descendants of that household forever. To mark the limits or boundaries of one's lands use was made of certain fixed objects, such as trees and stone pillars. These were called "landmarks." To remove these objects was to destroy the only evidences of title and deprive one and his children of their inalienable rights. The one committing such a deed was guilty of great injustice and confusion. Hence there came to be a law in Israel against the removal of the ancient landmarks.

But there are "historical landmarks" as well—great events which have determined eras in the history of the human race, such as the Reformation, the French Revolution, and the Wesleyan Revival.

There are still other great "landmarks"—established usages which have prevailed from time immemorial, tested by the experience and wisdom of the ages; settled principles of government, such as the right of trial by jury; fixed educational policies, which look to the development of every faculty of the mind; confirmed social practices, such as the monogamous relation; definite religious convictions, such as a belief in the Primacy and Fatherhood of God.

These ancient landmarks our fathers set to dis-

tinguish the limits of our inheritance. They are part and parcel of our national life, for they made our history what it is. To remove these landmarks is to be guilty of a crime against our civilization. It means to destroy the evidences of title to American manhood and citizenship and despoil our children of their rights forever.

To point out the fact that we are destroying our ancient landmarks and reviving pagan practices in the earth is the object of this chapter.

Those of the present day who think cannot but be conscious of an irrepressible conflict now going on between the ancient standards and rehabilitated paganism. They cannot fail to see that in every phase of life there is an intense revolt against the old ideas in government, education, morals, and religion.

On every hand we hear it constantly proclaimed that this is the age of enlightenment, liberty, progress. It is so, but it is also the age in which individual whims, passions, and impulses are the sole measure of values; it is the age of laxity and confusion, of lawlessness, of moral anarchy; it is the age of gross materialism, selfishness, and lust; it is the age which regards man and not God as master. As a consequence, all society of the present day presents many striking analogies to the decadent paganism of the ancient Roman world under the reign of the Cæsars.

In government, this protest is strongly emphasized by the Socialist party, whose doctrines and practices are too well known to require special emphasis here.

In education, this protest is reflected in the curricula of our public schools, where mere children are given the privilege of electing certain courses of study. Furthermore, throughout his school life the pupil is made to feel, "How much will this be worth to me?" instead of the ancient ideal, "How much may I profit the world by it?"

In morals, the protest runs in a multitude of directions. Indeed, the moral sense seems to be largely wanting in the present generation. Modesty among girls is more and more becoming an unknown virtue, and this but paves the way for that later condition when, in womanhood, they cannot be made to feel a sense of shame because they so readily lend themselves to the multiplying evil of divorce.

Those of you who have read Robert W. Chambers' story, "The Common Law," cannot so soon have forgotten the mingled feelings with which you closed its perusal. The story is nothing but a protest against the conventions of society with reference to the question of marriage. It may be that Mr. Chambers did not so intend; really, I presume his aim was to make a defense of the old order against the new, since the common law was made to triumph in the end; but so powerful was his delineation of the girl of the story, a sort of wild, reckless, yet sometimes strangely modest and firm character, who makes a terrific revolt against the common law, and so utterly weak his defense of the common law, that one can hardly escape the feeling that the accepted codes of society are but meddlesome interferences with the indulgence of natural passions,

and that an alliance can be just as holy without the marriage bond as with it.

The fundamental thrust here, as in all such literature, is at the home, the most vital spot in human life. And it is particularly full of peril to the young, especially that class of young who have never been made to feel the restraints of authority. These are easily taken in the meshes of the spider's web and serve to swell the numbers in that ever-increasing class known as "sporting women," who, though not prostitutes in the lowest sense, are the ready toys of any men their fancies light upon. Nor is it without effect upon those who have been made to feel the restraints of authority, with whom modesty is a virtue and the instincts of womanhood dominant. Young women are not able to discern the fine subtleties of this philosophy, to see the cloven hoof in it, and the effect of it upon them is iconoclastic. Their sympathies are aroused for those who seem to be suffering under conventional restraints. Sympathy leads to admiration; admiration, to discipleship. Thus the standards of life are smashed; thus the courses of lives are shaped; and thus the welfare of the majority is sacrificed to the wild impulses of the few.

In religion, the protest against the ancient order was instituted by the historical or higher critics, whose aim was to do away with the supernatural in religion. Their theory is that Revelation grew out of the life of Israel instead of being a prophecy of what that life would be. To use the language of one of its sponsors, himself a doctor of divinity,

The view of Revelation that is forced upon us by consideration of the documentary theory does not allow us to believe that any doctrine can be revealed at any time or place; there is an order, a progress, a movement from the natural to the spiritual until "the fullness of time" is revealed.

As a result of this historical criticism we are told that the first chapter of Genesis is "one of the latest additions to the Bible;" that the story of Eden is a myth; that the story of Babel is not even "historical tradition," but "a naïve, poetic answer of the old time to certain questions;" that the story of Cain and Abel "does not belong to the beginning of the world's history;" and that all "these primitive stories have been put together to give the appearance of a connected history." We learn also that the story of the trial of Abraham's faith has become "a burden to Christian conscience;" that Abraham, Isaac, and Jacob had no actual existence, but were heroic traditional types, like Ulysses of the Odyssey; that there never was a Job, and the book which recites his experiences is a religious epic, depicting the struggles of a soul upward in its effort to find God; that Isaiah never uttered the prophecies attributed to him; that Daniel is a "pious fraud" written and palmed off on the Jews in postexilic times; that Jonah is an allegory, in which Jonah represents Israel and Babylon the fish that swallowed him; and that Christ was not supernaturally conceived. In short, they completely reject all the miracles of the Bible, because those miracles are, to use their language, "a burden to the faith of intelligent men."

The effect of this, as might have been expected,

coming as it does in many instances from men high in the councils of the Church, has been to bring about "a wild confusion." The majority of men, taught to look upon the word of God as a revelation of himself, cannot, without violence to their faith, endure the vandalism of the modern critic. As a consequence, many have been driven from their anchorage and tossed, "blown about by every wind of doctrine." They have concluded that if the Bible is false in so many particulars it is false in all. Hence, they rebel against its authority and the authority of the God of whom it purports to be a revelation.

Now precisely what is the cause of this condition of things? "Why all this confusion in the temple?" "As a man thinketh in his heart, so is he," and the responsibility of this condition, of this confusion, must be laid at the door of the philosophy dominant at the present day.

There are but two phases or aspects of human thought, and each one of these gains the ascendancy in ever-recurring cycles. First, there is the age of creation; secondly, the age of reflection, criticism, and reproduction. During the period of development, idealism is necessarily dominant; in the period of criticism, sensationalism. The one system believes in the objective existence of truth and carries its head in the clouds in search of the fundamental verity—God; the other, that everything is conventional, nothing inherent and necessary, nothing pre-ordained. These two lines are clearly discernible throughout the history of philosophy. No philosopher has ever written who did not lean to one or the

other of these two systems. It would be impossible to speak philosophically except in terms of these.

Now, those who belong to the so-called progressive school are wont to label the philosophy of this age as "new" and berate those who do not think with them as worshipers at the shrine of a dead past. They were never more thoroughly deceived. These ideas which they put forward with such a flourish of trumpets are as old as the "atoms" of Democritus, the "germs" of Anaxagoras, the "elements" of Empedocles, and the "principles" of the school of Miletus. According to these:

There is no truth for man except in what he perceives, feels, and experiences. And as sensations differ for different individuals, a thing seeming green to one and blue to another, large to one and small to another, it follows that there are as many truths as individuals; that the individual is the measure of the true and the false; that there are no necessarily valid truths or principles, or, at least, that we have no certain criterion by which to recognize the absolute truth of a metaphysical or moral proposition. The individual is the measure of the true and the good. An act that benefits one man harms another; it is good for the former, bad for the latter. Practical truth, like theoretical truth, is a relative thing, a matter of taste, temperament, and education. . . . Let man, therefore, occupy himself with the only really accessible object, with himself.¹

Boiled down to its essence, this is the "man the measure of all things" of the Sophists, and this is the regnant philosophy of our day.

Opposed to this system was that of the Pythagoreans, who had as overpowering an influence among the Doric people as the Sophists had among

¹Weber, "History of Philosophy," pages 60, 61.

the Ionians. They flourished at Crotona, Tarentum, and in the Sicilian republics, until driven out by "the victorious democracy." The exiles took refuge at Thebes and Athens, where their influence counteracted the gross materialism and skepticism of the Sophists and came to flower in the spiritualistic conceptions of Plato and Aristotle, in whom Greek philosophy reached its highest development both in depth and analysis.

These philosophers believed in the objective reality of truth; that the great outside world reflects the ideas of the Creator's mind; and that the human mind is able to know that world, "because it is the expression of intelligence;" they had an abiding faith in the moral order of the world, denounced the materialistic and hedonistic philosophies of their day, affirmed the hope of immortality and the inevitableness of the judgment of God.

Now in order to determine the relative value of these two systems of philosophy we must trace their influence upon human life and destiny.

The most brilliant era in the history of Greece and, so far as philosophy, language, poetry, and art are concerned, the most brilliant period of human history, grew out of that system of philosophy brought to completion by Plato and Aristotle. Turning to that part of history which lies between the years 500 and 300 B. C., the era dominated by the philosophic conceptions of these two men, we find the greatest number of great men ever produced in any similar period of time: in art, Pylgnotus, **Zeuxis**, Parrhasius, Apelles, Phidias, and Praxiteles; in history, Herodotus, Thucydides, and Xenophon; in

statesmanship, Miltiades, Leonidas, Themistocles, Aristides, Cimon, Epaminondas, Phocion, and Pericles; in philosophy, Pythagoras, Socrates, Hippocrates, Euclid, Plato, and Aristotle; in oratory, Æschines and Demosthenes.

This philosophy produced these men and these men made Greece great. Speaking of this philosophy, Ridpath, in his "History of the World," says:

In the time of universal darkness there was light in Hellas. From the streets of that city (Athens), from her walks, her groves, her Academy, a luminous effulgence was shed into all the world. In the highest seats of modern learning the reasoning of Plato and the formulæ of Aristotle still in some measure hold dominion over the acutest intellects of the world. Nor is it likely that the truth which they evolved from their capacious understanding will ever be restated in a form more acceptable and attractive to the human mind than that to which themselves gave utterance. They are to-day in all the world, "The dead but sceptered sovereigns who still rule our spirits from their urns."

Toward the close of this brilliant period the sensational philosophy of Epicurus began to gain the ascendancy, which was but a revival and extension of the Sophists whom he studied. He became skeptical and believed that the fear of God was the principal obstacle to the happiness of man. He rejected the ideal and took interest only in the practical; made philosophy the servant and not the master of life. He called men down out of the clouds and made them of the earth, earthy. According to him, outside of matter there is nothing. This matter is composed of innumerable uncreated and indestructible atoms in perpetual motion, and in the formation of the visible universe these de-

viated from the perpendicular line *by accident* and were joined together into solid bodies. He therefore assumed chance, the possibility of an effect without a cause. There being no existence or authority higher than that of man, pleasure became the highest good and virtue whatever impels man to seek it.

Under the influence of this cheap philosophy the people of Greece lost their ideals, gave themselves up to a sensual enjoyment of the world, and allowed their institutions to fall into decay. In vain was the cry of patriotism lifted in the street. "The canvas-visions and stone-dreams of Hellas" were ended; Greece was living Greece no more. The brush that painted the grapes so perfectly as to deceive the eye of birds had no hand to guide it. The souls of the people had dwarfed under the reign of sensualism, and their spirits were dead.

Introduced at Rome, this philosophy received the protection of the emperors, and easily became the mistress of her who had become mistress of all the world besides, and ultimately measured arms with the supernatural religion of Jesus. Under it Roman virtue and success found a common grave in vice and luxury. The old order passed away and men looked upon its passing without regret. "Like the Lotus-eaters of Tennyson, they were content to live on without honor, so they might exist in luxury and sluggish peace; they said in their lives, though possibly not in their words,

'Let us swear an oath, and keep it with an equal mind,
In the hollow Lotos-land to live and lie reclined
On the hills like gods together, careless of mankind.'"

There was a decided disinclination to marriage, for "every woman was at heart a rake." Roman life looked out upon a prospect as dark as a page of midnight. Suicide became a fashion as a means of escape from it. The burden of Horace, Vergil, and Livy was, "Who shall restore us the past?" The fiercest invectives of Juvenal failed to arouse anything but resentment, and in a final note of despair Livy wrote in the preface to his History,

One reward of this my toil will be that, for a time at all events, I shall be enabled to forget the desolation which has come upon our nation—our nation that has now reached a pitch of iniquity at which it can bear neither its vices nor yet the remedies for them.

That is an awful picture of Roman life that the Apostle Paul draws in the first chapter of his Epistle to the Romans, but no more awful than the actual conditions justified; and his indictment of it was terrific. He charged them with having "changed the truth of God into a lie, and worshiped and served the creature more than the Creator."

Now, it is the habit of cheap philosophers and shallow thinkers to charge the responsibility of the darkness of the Middle Ages against the Church. I deny it. That darkness was the product of infidelity—of the ancient destructive criticism of Democritus and Epicurus. We have just seen how that philosophy, introduced at Rome and protected by her powerful emperors, sapped the life of the State. So weakened, Rome could offer but feeble resistance to the heathen hordes that poured impetuously over her borders from the north. She could not beat back her assailants, and upon the

dismembered territory of the ancient Empire the Visigoths and Vandals planted their colonies and took charge of her government. This properly accounts for the darkness that followed the fall of Rome, "the chaos of barbarism" that fell upon the world "like the doom of the judgment day."

Into this midnight of the ages in which the Græco-Roman civilization fell to ruins Jesus Christ came and "brought life and immortality to light through the gospel." Reënforced by this all-powerful ally, the philosophy of Plato and Aristotle again began to rise to the ascendancy, until it battered down the strongholds of heathenism and shaped the course of life of the Middle Ages. Two great factors in this work were Paul at the beginning of the Christian era and Augustine about 300 years later, the last being the connecting link between Greek thought and the speculations of the schoolmen. Paul believed in the existence of a God who can be known in experience, and in the midst of Mars' Hill he delivered to those Athenians drunk with the sensualistic philosophy of Epicurus the mystery of the "unknown God" whom they "ignorantly worshiped." Thus the dying breath of true Hellenism passed into Christianity. The ablest exponents of the gospel from then on and all the way through the Middle Ages were influenced in their teachings by the great philosophers of Greece. Weber says:

In Catholicism as in Platonism, in the Church as in Plato's State, the universal is superior to the particular; the whole precedes, rules, and absorbs the parts; the Idea is the true reality, the power superior to all individual existences. . . . The heroic age of Catholicism, the age of faith which pro-

duced the Crusades and built the Gothic cathedrals, could not but have an essentially idealistic, Platonic, and Augustinian philosophy.

Wundt says: "The Middle Ages were wholly dominated by the Aristotelian psychology." Largely but not *wholly*, for toward the close of that period we find a revival of the ancient destructive criticism of Democritus and Epicurus by Roscellinus, a canon of Compiègne, who taught that there is no objective reality—nothing real, solid, and positive independently of the thought of the individual. This is nominalism, and nominalism is essentially skepticism. This does not imply skepticism in the low, vulgar sense, but metaphysical skepticism, that sort which holds that we cannot know anything about God, thus rendering the great doctrines of Revelation "uncertain and problematical" and causing many to give up faith for science, or, worse still, to abandon it for freethinking.

Now, what was the effect of this revival of the ancient destructive philosophy? There was a drift away from the ancient standards; men lost their grip upon God; and another period of darkness settled over the world. Human society was shaken to its foundations and was on the point of universal dissolution.

Marking the transition from this period of darkness to the Modern Era was the Revival of Learning. To that revival no single person contributed more than Thomas Aquinas. He was a profound student of Aristotle and introduced the Eastern Christian world to his philosophy. He believed that "truth is the agreement of thought with its

object;" that first God thought, then things existed as he thought them; that the first task of philosophy is the demonstration of the existence of God, to reach which goal the revelation of God in Christ is necessary to direct the mind in its efforts; and that no philosophy is legitimate that does not begin with Revelation as a starting point. He was the strongest champion mediæval orthodoxy ever had, and as a consequence was called the "Angel of the Schools."

The age that followed this revival was an age of research and production in literature, creation in art and invention, discoveries in science and navigation. In this age Gutenberg brought to light the art of printing, the first output of which was a Latin copy of the Bible; Galileo swept the heavens with his telescope, which revealed the order of the stellar universe; and the compass was invented, an admirable assistant to navigation. The fall, in 1453, of Constantinople, which had been the sole repository of the learning of the world during the Dark Ages, caused the scholars nested there to scatter from "the crumbling state" into Italy, taking their ancient classical authors with them, which led to the Renaissance first in Italy, afterwards in the West. Love for these classics became a passion, and a powerful impulse was given to the study of Greek and Latin. Universities sprang up, encouraged by the multitudes who flocked to the lectures of the Schoolmen, and became influential agencies in the Revival. Out of the atmosphere of this age Columbus sailed to the discovery of the New World, impelled by the motive to carry the gospel to "the people that sat

in darkness." This age had a marvelous effect upon the growth of political liberty. Its influence was felt throughout the civilized countries of Europe. It produced the Reformation of Luther and the English literature of the ages of Chaucer and Elizabeth. It was indeed the age of awakening, renaissance, the new birth.

Near the close of the seventeenth and on through the first half of the eighteenth century we find another revival of the old destructive criticism, led by Thomas Hobbes. He was sensational and materialistic in philosophy, hedonistic in ethics. He was tutor to the Prince of Wales, afterwards Charles II., and without doubt his influence had much to do with the corrupt practices that existed about the court of that monarch. He taught that outside the science of observation there is no real knowledge; that interest is the supreme judge in morals as in everything else; that there is no absolute good, no absolute evil, no absolute justice, no absolute morality—all these being chimeras, gratuitous inventions of theology; and finally that might makes right.

The publication of these views brought down upon him the wrath of the Church and Parliament, but the evil had already been done. Under its influence open and professed disregard for religion came to be a distinguishing characteristic of men, who railed at Christianity and its teachers much after the same fashion of the Socialists of our day. The teaching of Hobbes more or less influenced Hume, a contemporary of Wesley, who brought to flower the seed Hobbes had sown. In the fifty

years preceding the Wesleyan Revival there was gross sensualism and contempt for principle among the higher circles, profligacy and crime among the lower. Drunkenness and foul talk were no discredit to Horace Walpole, prime minister through the three reigns from Queen Anne to George II., and "the standing representative of political cynicism," of "unbelief in high sentiment and noble aspirations." To him talk of patriotism and public virtue was nonsense; "bribery and borough-jobbing were his base of power." Fidelity to the marriage vow was sneered at, and Lord Chesterfield, in his letters to his son, instructed him in the art of seduction. This philosophy crossed the Channel into France and was translated into the Reign of Terror. Fortunately for England, the influence of Wesley in religion and Pitt in politics saved her from the fate of France.

The destructive critical philosophy is essentially the same at every stage of its existence. There is nothing new in it. Spencer's contribution to it about the middle of the nineteenth century, though it assisted in its revival, added nothing. Spencer, like Anaxagoras, his ancient forerunner, used consciousness as a sort of *deus ex machina* to account for the movement of atoms, then abandoned it as soon as it had served its purpose. From the days of Democritus down to Spencer materialism had not changed, had added nothing to its stock in trade. It had the same old mechanical explanation of the world. One of the objections it had constantly met from the opposite school, and never answered, was the old question of "design." In the last half of the

nineteenth century Darwin published to the world his theory of the Origin of Species, and immediately the materialists flocked to his standard, believing that he had furnished them an answer to the oft-repeated and always-unanswered question.

But was Darwin's theory "new"? No, for Anaximander, Heraclitus, and Empedocles all had a theory of evolution by which they accounted for the origin of beings, and were therefore his precursors. Does it answer the question? Is *the struggle for existence* the first cause? And if it is, is it mechanical or intellectual? Why, the very expression, *the struggle for existence*, which is nothing less than *the will to live*, presupposes "an anterior, superior, and immaterial cause," and the terms, *selection* and *choice*, introduce "an intelligent element into nature." It was impossible for him to avoid the use of such terms; pure mechanism cannot be made to explain the world of nature. Notwithstanding the apparent inconsistency of it, the materialists adopted the "theory," and materialism and Darwinism have come to be regarded as synonymous terms.

It is not too much to say that the publication of the "theory" produced a sensation. Through the Church there ran first a feeling of indignation, then consternation. Some combated it, others became timid and silent before it; many adopted it, fearing that unless they did so they might not appear "learned" and "scientific." Once they had adopted it, there remained the necessity of adjusting themselves to the new harness—fitting upon them both "the livery of heaven" and Darwin at one and the same time. The Bible had to be overhauled to

meet the demands of the theory; Revelation, adjusted to science. Thus "historical criticism" came about. For the Bible story of creation they substituted "the geological theory of gradual evolutions and imperceptible changes;" instead of seeing in man the image of God, which put an impassable gulf between him and the lower orders of animal life, they began to study the anatomy of anthropoid apes for traces of a possible ancestry, holding it to be infinitely more noble to claim kinship with the ape than with the clod. With them evolution came to be a fetish. Not only through creation, but through history, politics, education, and revelation the evolutionary process was made to run without a break. Darwin was all but deified, and as Horace looked forward in pleasant anticipation to his meeting with "good Æneas, rich Tullus, and Anchus" in the realms of dust and shade, so some of these fanatics looked forward to the time when they should strike hands with the apostle of evolution in the everlasting kingdom of God!

Thus has the ancient destructive critical philosophy once again laid its withering hand upon human life and destiny. The effects of it, as I have already pointed out, are manifest. Even the great Bishop Hoss, than whom the Southern Methodist Church had no greater optimist, found cause for anxiety in the growing disregard for the authority of the Church. There is an ever-increasing disinclination to marriage and child-bearing, the divorce rate is staggering, and our native birth rate is already below our death rate, all of which leads Mrs. Townsend to say, in the January (1913)

number of *The Methodist Quarterly Review*, "To-day the American nation presents the anomalous condition of a people, young in years, giving evidence of senile decay."

Yet in spite of this a vast multitude go on in the so-called emancipation of woman at the utter peril of our civilization; go on reflecting in their lives that recrudescer.t paganism which finds expression in the lascivious dance, the appalling increase in immodesty of dress, divorce, and suicide, the decrease of the birthrate, the unrest of the mob, and the general reign of lawlessness. To meet the unblushing effrontery of that philosophy which sensualizes life and degrades mankind to the level of the brute, to check the sophistical individualism of the present day and restore the ancient landmarks, the truth of God, as embodied in the Gospels of Jesus Christ, must be thundered from the throne. Unless that avails, our civilization will sink into chaos and certain hell.

CHAPTER II

THE INCARNATION OF CHRIST: HIS VIRGIN BIRTH

WITHOUT hesitation I announce at once my belief in the orthodox view of the supernatural conception and Virgin Birth of Christ. After the manner of Paul, I raise the question, "Why should it be thought a thing incredible" that a woman should conceive by the Holy Ghost? No scientist will say that man has always been on the earth. Of necessity, therefore, he had a beginning. If we carry our imagination backward, we reach at last that "beginning." When we look upon the first man we can no longer say, "This man is a son of a human being like himself." Whose son, then, is he? Certainly not man's. Unless, in the spirit of unbelief, we assert that he has no intelligible antecedent, we must confess that "he is the son of God."

And this is precisely what Luke, in his genealogy of Jesus, does in the case of Adam. He, as the beginning of his kind, having neither father nor mother, was the direct creation of God, and was therefore "the son of God." If, without any human agency whatever, God could begin a race, why should it be thought a thing incredible that the same God, through the creative energy of the Holy Ghost, should form in the womb of the Virgin Mary the head of a new humanity, to be known as the Son of God and the Son of Man, thus forever linking God and humanity into one? Certainly, like

Luke in the case of Adam, we stand face to face with him. How shall we account for him? I believe that "he was conceived by the Holy Ghost, born of the Virgin Mary."

This I conceive to be a necessary article of faith. Unlike many theological writers and thinkers of our day, I am unwilling to believe that "there is no dogmatic necessity for maintaining this doctrine." It is a notable fact that the fundamental question of Jesus to his disciples and hearers was not ethical but personal. "Whom say ye that I am?" was the question he put to his disciples. "What think ye of Christ? whose son is he?" he asked of the critical Pharisees. If belief in his person was fundamental then, it is fundamental now. If it was of primary importance to know whose son he was in that day, it is of primary importance to know whose son he is in this day. Christ is the same yesterday, to-day, and forever, and his religion is no weathervane to shift with the changing breeze. The one who believes in Christ's person never has any difficulty in believing in Christ's doctrine. In no other way could he have been "the Son of God" and "the Son of Man" than by a special creative act of God upon the Virgin Mary. To throw this doctrine away means to give up the deity of Jesus and surrender ourselves into the hands of a hopeless infidelity.

From the beginning of Christological construction the Church has for the most part predicated of Christ a complete human nature. The Council of Chalcedon in 451 declared him possessed of "a rational soul and body, consubstantial with us ac-

according to his manhood, in all things like unto us, without sin." But to say that Christ is human and stop with that is to stop far short of the truth concerning him. It means to say that he not only had a human mother, but a human father as well—a repudiation of his supernatural conception, which is tantamount to a denial of his deity. The Church, therefore, voicing the orthodox view of Jesus, went further than a declaration of his humanity and said that he was the Word of the Father, or the mode of God's manifestation of himself; that he was of one substance with the Father, as well as consubstantial with man; and that as a consequence two whole natures were linked together in one person, so that he is both God and man.

Here is the first point of conflict. Destructive Criticism, mustering to its side all the ingenuity and skill that critical scholarship knows anything about, has sought to overthrow the teachings of Orthodoxy with reference to the Supernatural conception and Virgin Birth of Christ. It is not that the destructive critics accept any of the supernatural. The fact is, they do not. The formative forces in the historical-critical school were rationalists. Spinoza, the real originator of destructive criticism, was a Dutch rationalist and Jew. Eichhorn, called the father of Higher Criticism, was a German rationalist. De Wette, though frequently quoted by Christian commentators, was nothing but infidel. Vatke and Leopold George were Hegelian rationalists. Kuenen was an agnostic. Wellhausen taught that "the religion of Israel was a naturalistic evolution from heathendom." F. C. Baur, who

founded the Tübingen School and introduced the historical method into New Testament criticism, was Hegelian.

These are the stars of first magnitude. All the rest are satellites who revolve about and reflect the light of their central suns. Dr. Samuel Davidson is but the English reflection of Baur; Dr. S. R. Driver, of Kuenen and Wellhausen; Dr. C. A. Briggs, the American satellite of Ewald. It may, therefore, be safely asserted that the pioneers in the field of Higher Criticism had a bias against the supernatural and that all their "theories" are built upon that *bias*. Changing the figure, the rationalists are the masters; all the rest are but parrots repeating the sayings of their masters.

They seem to make their strongest stand against the supernatural conception and Virgin Birth of Christ as being, in their judgment, the weakest link in the orthodox chain. If they could succeed in overthrowing this doctrine, then the doctrines of Christ's incarnation, his sinless life, his miracles, his resurrection, and his exaltation to glory would the more easily follow to a fall, and the triumph of the older rationalism as well as of the newer historical-critical school would be complete. By a strange process of reasoning George Adam Smith finds warrant for this procedure in the conduct of Christ himself, whom he styles the first critic of Old Testament scriptures. Conceding the truth of this, criticism of the Bible by Jesus, the supernatural Son of God, is one thing; by Wellhausen, a German rationalist, quite another. This would be a joke, if it were not sacrilege.

The critics predicate their denial of the supernatural conception and Virgin Birth on three principal grounds:

1. Nearly all the old Oriental religions, antedating Christianity by many centuries, carry stories of this kind concerning their gods, prophets, and great leaders. This is only a pagan attempt to account for a marvelous man.

2. All the other New Testament writers are silent with reference to it. Mark, the oldest Gospel, and John, the latest, make no mention of it. It was not an original Christian doctrine at all and was wholly unknown to the early Church.

3. The story originated about one hundred years after the beginning of the Christian era, and was incorporated into Matthew and Luke by later hands. To this Matthew and Luke give internal evidence.

Now, it must be patent to every one who is versed at all that those who hold to these views have no adequate idea of the history of man, to say nothing of the Revelation of God. That there were distorted stories running in the legends of the pagan nations relative to an incarnation and the ultimate restoration of the human race, no informed man would attempt to deny. But to say that Christianity borrowed from these is not true. If we confine Christianity to time this side the birth of Christ, there would be weight in this contention. But Christianity in essence cannot be so confined. It is inseparably linked with ancient Judaism. It goes back in history to where "the memory of man runneth not to the contrary." It leaps the lapses of time. It runs back along the weary stretch of

the centuries to the home of our first parents, to the promise God made to the woman. It even goes back beyond all time to the council-chambers of God in Eternity, when Christ was slain "from before the foundations of the world." That story all men, as they scattered from the common cradle, like birds from a common nest, carried away with them and kept alive in some form through all the changing and changeful conditions of human life.

Not only does this conception of a divine deliverer run in the Oriental, Grecian, Roman, and even some of the most barbarous nations of the world, but also the stories of the creation of the world, its destruction by water, its repeopling, and its final destruction by fire. Of this last event Seneca writes:

The time will come when the whole world will be consumed, that it may be again renewed, when the powers of nature will be turned against herself, when stars will rush on stars, and the whole material world which now appears so resplendent with beauty and harmony will be destroyed in one general conflagration. In this grand catastrophe of nature all animated beings (excepting the universal intelligence), men, heroes, demons, and gods shall perish together.

This sounds very much like Malachi. Did Seneca borrow from Malachi, or Malachi from Seneca? Malachi lived and wrote 400 B.C.; Seneca, from 4 B.C. to 65 A.D. The inevitable conclusion is that the Stoic philosopher wrote from current tradition, a tradition brought down from the primal history of man, or obtained from the prophecies of the Jews.

And this is always the case. No philosopher, lawgiver, poet, prophet, sage, or seer, whether Jew or Gentile, ever pretended that he discovered the

existence of God or any of the laws that bind creature to Creator. Plato says in his "Republic" that "no mortal can make laws to purpose." Demosthenes called law "the invention and gift of God." So far were the ancients from presuming that they themselves originated any or all of these things, that they invariably ascribed them to divinity—the gift of God to man—or to tradition—the gift of the fathers to their sons. It is therefore passing strange that *historical* critics have the courage to claim for the ancients what the ancients never once claimed for themselves.

So far is it from being true that Christianity borrowed the supernatural conception and Virgin Birth from the pagan world, the pagan world took whatever it had of this and all kindred truths from Christianity, or the original revelation of God to man. Agreeably with this Schaff says of heathenism: "Many of its religious traditions and usages were faint echoes of the primal religion."²

As to the second ground of objection, the alleged silence of all the other New Testament writers, let us suppose for the moment that it is true. Would that constitute a difficulty for the sincere seeker after truth? I cannot think so. Mark and John do not deal with the birth and infancy of Jesus. Had they dealt with that phase and period of his life it might have been expected that they would relate how he came into the world. Indeed, it would have been a strong ground for skepticism if they had not done so. But Mark's object was to present Jesus to the world as the Servant of Jehovah, so he began

²"History of the Christian Church," Vol. I., page 74.

his Gospel with the baptism and entrance of Jesus upon his public ministry. It would have been a strange thing, then, if he had gone back beyond his beginning, or stepped aside from the general trend of his narrative, to inject into his record something of the birth and infancy of Jesus. John, on the other hand, dealt with the deity of Jesus. In such a treatise he had no earthly use for a human genealogy.

As for the other New Testament writers, what reason could they have had for dealing with such matters? Their very silence is the strongest kind of evidence of the assumed fact. For who can believe that St. Paul, with his characteristic boldness, candor, and love for truth, would have allowed the matter to go unchallenged had there been no foundation for it in fact?

Not only might they have had no reason for bringing it into their writings, but the greatest reason for not doing so. If the atmosphere in which Jesus was born and grew up "was charged with hostility and suspicion," the atmosphere in which the apostles lived was no less so. This was a delicate matter, and to flaunt it constantly in the face of the Jews of that day would have meant to heap further odium upon the name of Christ and increase the burdens of the early Church. The bitterness, venom, and slander that afterwards came from the pen of Celsus and others of like attitude, in their charges of adultery against the Virgin Mother and bastardy against her Son, show how fraught with folly would have been a reiteration of this matter in the early days of Christianity.

But the allegation of silence will not stand the test of rigid investigation. From Mark's Gospel I instance three passages which show his idea of the deity of Jesus: (a) One day in the synagogue at Capernaum there was a man present possessed of an unclean spirit, and the unclean spirit acknowledged Jesus on this wise, "I know thee who thou art, the Holy One of God" (Mark i. 24). (b) On another day, in the land of the Gadarenes, Jesus came in contact with another man possessed of an unclean spirit, and the unclean spirit cried out, "What have I to do with thee, Jesus, thou Son of God?" (Mark v. 7.) (c) On still another day, while Jesus was teaching in the Temple at Jerusalem, he said, "How say the scribes that Jesus is the son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he then his son?" (Mark xii. 35-37.)

While there is nothing in these passages in express terms regarding the conception and birth of Jesus, yet no possible construction put upon this language could lead us to any other conclusion than that Mark fully believed the record of Matthew. "How say the scribes that Jesus is the son of David?" When we get at the root of this question, we get the exact truth as it is and as Mark and all the other New Testament writers fully understood it. As Christ he was God's anointed, "a priest forever after the order of Melchizedek, having neither beginning of days nor end of life." As such he could not have been the seed of David. But this is not

to be understood with Reuss, Renan, *et id genus omne*, as a repudiation of all claims to be the son and successor of David. He was the Word, the self-revelation of the eternal Godhead from eternity, but also the Son of Man, in whom and by whom the mind and purpose of God toward the world find expression—the relationship of God to God and the self-relationship of God to man. As such he was the Christ of God, generated in the womb of the Virgin Mary by the creative energy of the Holy Ghost.

Now, if we dip into John's Gospel ever so slightly we find evidence no less cogent. In the very first utterance we meet with his doctrine of the *Word*. This doctrine John is charged with having borrowed from the Alexandrine speculation. Even so good a man as David Smith is led into this blunder. Cremer denies. He says: "If we are to seek for an explanation of the Logos of St. John beyond Holy Scripture itself, it is to be found much more appropriately in Jewish theology than in Philo's doctrine of the Logos." He goes on to say further that Philo's use was an unreasonable attempt to unite Greek philosophy with Jewish theology, whereas John's use is purely Jewish and "belongs to the economy of grace" (Lexicon, page 390). This pre-existent *Word* "became flesh." All denial of this is with John the rankest sort of heresy (See 1 John iv. 3). In i. 18 we find the expression, "the only begotten Son"; in i. 34, "the Son of God"; in i. 49, "Thou art the Son of God; thou art the King of Israel." What do these expressions mean if they are not ascriptions of deity to Jesus? And how could he be the Son of God if not generated of God?

True, the expression, "the son of God," is a term applied by John not only to Christ but to all Christians, as in his first Epistle (iii. 2), "Beloved, now are we the sons of God," etc. But how are *we* the sons of God? John alone (iii. 6) gives us the interview with Nicodemus, during which the doctrine of regeneration was laid down. The plain inference from that teaching is that all men born of bloods (male and female) are in need of the communication of a new life. Jesus was born of the flesh; he was man. Was he therefore in need of this *regeneration*? Was he ever outside the kingdom of God? It is unthinkable. How then did he obtain his exemption from regeneration? There is no answer for it except in the mode of his generation. He was "begotten," not made. We are sons by *re-generation*; Jesus, by generation. He is *the only begotten Son*. Now, "beget" means "to procreate as a father, to generate, to cause to exist." Since, in the terminology of John, the preëxistent *Word* "became flesh," and was "the only begotten Son of God," how idle it is for any man to say that he is not fully agreed with the Synoptists on the conception and birth of Jesus.

So Paul (at Romans i. 3, 4), "Concerning his Son, which was made [born] of the seed of David according to the flesh; and declared [demonstrated, not made] to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord," commits himself to the same great truth. If this be not convincing, hear him again at Galatians iv. 4: "When the fullness of time came, God sent forth his Son, born of a woman," etc. Why not of a *man*? At

any rate, Paul cannot be used as a witness against the Virgin Birth.

It is nothing but monumental nonsense to say that this matter was wholly unknown to the early Church. It is certain that Cerinthus, a Gnostic contemporary and adversary of St. John at Ephesus, denied the Virgin Birth. If the story was of so late a date as the critics say, and was not known, believed, and taught by the Church in the first century, how could he have denied it?

Is it to be supposed that Joseph was so careless of Mary's honor as to leave no account of the supernatural conception of Jesus? And what will one do with the passage at John viii. 41? Is it a strain upon it to say that the Jews, smarting under the implication of Jesus that the devil was their father, hurled this at him as a reproach in turn? If this is a legitimate inference, where did they get it? Certainly not from the Gospels, for they were not yet written, but from the already current tradition. Was this part of the pain of the sword that pierced Mary's soul (Luke ii. 35)?

The third item at issue is the injection of the story into Matthew and Luke by later hands. This attacks the integrity of the Gospels as well as the reputed date of Matthew's composition; for the objectors put Mark before Matthew in date of composition, because Mark seems to lend color to their "injection theory."

That Matthew wrote the Gospel accredited to him is the testimony of all antiquity, and all the Greek manuscripts put it first in order, just as it appears in our common version. The date of its

composition cannot be accurately determined, because we have only internal evidence to guide us. That it was written before the destruction of Jerusalem is beyond all doubt. The charge that it was translated by later hands from a Hebrew original, at which time the so-called "injection" was made, cannot be sustained. The idea of "a Hebrew original" arose in a curious way. Epiphanius, speaking of the *source* from which the Evangelists drew their authority, used the expression, "from the same fountain." This seems to have given Eichhorn the notion of a common original document from which the Evangelists copied, and led him to attempt a reconstruction of that "document." Having entered upon that path, he soon discovered difficulties which required a further manufacture of documents. But he was equal to the emergency. Who ever heard of a destructive critic that was not equal to anything he undertook? In all he manufactured *five*. This was the beginning of *documents*, but unfortunately not the end. Bishop Marsh, an English theologian, following the lead of the German, and, not to be outdone by him, manufactured *eight*, beginning with "a Hebrew original," no doubt basing his action on the statement of Papias that Matthew wrote the oracles (*logia*) in the Hebrew dialect. It is passing strange that none of these *documents* about which the critics have so much to say have ever descended to posterity. If there was ever "a Hebrew original," it has been hopelessly lost. Our Matthew is not a translation from any source, but is an original Greek production, written in the vernacular *koine*, or world-speech of the day. Upon

this the ablest critical scholarship is agreed, even in the light of the recent new discoveries.

Now, did the Gospels, as originally written by Matthew and Luke, carry the story of the supernatural conception and Virgin Birth? The critics say not. Wellhausen, in his translations of these two Gospels, began each Gospel with the third chapter of our common version, without one word of explanation as to why he did it. Why did he do it? Simply because he had a "theory" to sustain. He did not believe the stories carried by these chapters, so in a summary and unscientific fashion omitted them from his translations, a thing not done by *a single unmutilated manuscript of the Gospels in all the world, whether uncial, cursive, version, or recension*, except the recension known as "the Gospel of the Ebionites" and the non-canonical recension of the Gnostic Marcion's "Gospel of Luke." In all the rest the story of the conception and birth of Jesus, as recorded by Matthew and Luke, appears. Only Matthew and Luke deal with the birth and infancy of Jesus. Delete their accounts and there is no record of them in human history. A heathen, reading Wellhausen's translations only, could not know anything about how Christ came into the world. And that is *historical* criticism!

But the critics ask, "Why the necessity of the recital of Joseph's genealogy as applied to Jesus, if Jesus was not truly the son of Joseph?" The Jews always reckoned genealogies by males, never by females; so that it was but natural that Matthew, a Jew, should reckon by Joseph, the legal father of Jesus. Also Matthew was presenting Christ as the

King of Israel, so he carefully traced the genealogy on Joseph's side, back through David to Abraham, to show Christ's relation to the head of the Israelitish race and his claim to Israel's throne.

While the Kingdom of Messiah is not founded in natural descent, as I have already shown; while in that regard he had no genealogy, being without natural father, "without beginning of days or end of life," yet it were better to have men ask, "Is not this the carpenter's son?" than, "Is not this the son of a harlot?"

On the other hand, Luke, who presents Jesus as the Son of Man, gives the genealogy of Mary, through Heli her father (who was probably the brother of Jacob, Joseph's father), on back beyond Abraham to Adam, thus emphasising the true humanity of Jesus and showing him to be the promised seed of the woman (Gen. iii. 15). On his mother's side he was of the house and lineage of David. Luke i. 32 asserts Davidic descent through Mary. Connect with this verse 35, in which Mary is expressly told that the promised child was to have no mortal father, and we have both the supernatural conception and Davidic descent through Mary established. That was the consistent tradition of the Church in the second century, as attested by the Fathers of the time. And who can doubt for one moment that Joseph, being a strict and devout Jew, would have put Mary away, if he had not said, "Bring her forth and let her be stoned," as Judah did in the case of Tamar, if he had not been convinced beyond all question that Mary's child was begotten by special act of God?

Now, since the critics cannot deny the world's expectation of a *Deliverer*, nor the Jews the utterances of their prophets with reference to this *Deliverer*, Jesus is identified as "the desire of all nations," whether embodied in the *Prometheus* of the ancient Greeks, the *Sraosha* of the Guebers and Parsees, or *the Way, the Truth, and the Life* of the New Testament writers. The problem that confronts us, then, is this: If the Jesus of history be not the Christ of prophecy, and if the kingly and priestly offices be not fully lodged in his hands, how shall we ever know if the race have a *Deliverer*? He was to be of the tribe of Judah, of the house of David, of the seed of Abraham. But there is not now a Jew under heaven, and there will never be one, who can establish the fact that he is a Jew. All their records were destroyed in the destruction of Jerusalem, the Jews were scattered all over the world, and no man can declare his generation. "Art thou the Christ, or look we for another?" If for "another," we are in a hopeless state; for if he should come, we could not admit him to be the Messiah, since it could not be proved from human records that he is "the son of David," "the Lion of the tribe of Judah," "the seed of Abraham."

This plants our feet firmly on gospel ground and enlarges our faith in the divine Son of God, but we are still far from the goal; for we have yet to face the question of the union of the human and the divine in Christ. Here we have a problem indeed. No satisfactory explanation of it has ever been made. Indeed, we shall never have a thoroughly comprehensible theory of it until we come to stand

at last in his presence who shall open the secrets of all hearts and make manifest the mysteries of faith. If we wait, then, until this mystery is brought clearly within the reach of the human intellect before we give full faith and confidence to Jesus, we shall never enjoy him in this world or in the world to come. For the union in Christ of the two natures of God and man, natures so united as to form a single and indivisible person, is "the very apotheosis of the inconceivable." By it the human intellect is overwhelmed in mysteries it cannot resolve. As God he must be three persons in one nature; as man, two natures in one person. Nevertheless God and man, incompatible in their attributes, are coördinated in a single being who appears upon the stage of human history (Fairbairn).

Of all problems, this is beyond question the greatest. I would not, like some, dispose of it by saying that it is a subject too sacred for sane inquiry and philosophical discussion, and so build faith on the negation of reason. I would not restrict myself to what are rather contemptuously called "official decisions," merely for the sake of sparing my "naturally indolent intellect." But if we reject the teachings of the Gospels and Creeds merely because they are inconceivable, and substitute for them the naturalistic accounts of the critics, we are involved in a greater difficulty than ever. For it cannot be denied that Jesus has been at least as great a mystery in human history as he is depicted to be in the Gospels and Creeds. In universal history he has played an even greater part than he did in the history of his own time. His in-

fluence in history is increasing with every passing hour. At the beginning of the World War many men declared that Christianity had failed, and that the world was in need of something new; but, lo, when the war ended Christ emerged with a greater place in the world's heart than he had ever known before.

How shall we account for Christ in history? If we accept him at the level to which he has been reduced by the critics, then we must face the question of how this mere man came to be invested with such extraordinary attributes; how he in history has come to correspond with his fictitious rather than with his real character; and, finally, how there can be in this world of ours such blind accident, or indifference to right, as that greater powers should be accorded to fiction than were ever granted to truth.

Whatever we cannot embrace of this mystery with our minds, we must take by faith. For manifestly it would be as well, as Sheldon so aptly remarks, for us "to wait for a calculation of the size of the sun before enjoying its light and warmth, or for an exact determination of the distance of the stars before taking in the impression of majesty and glory which falls from the evening sky." From past experience we know that yonder sun which has ridden the heavens in majesty and glory for thousands of years will still shine on in resplendent beauty for us, as it did for our fathers, no matter what the mysteries surrounding it. So also we know that this same Christ, who constituted the Spiritual Rock from which the fathers drank in the Wilderness, will furnish living water to us in the

wilderness of this world, until we wake at last in his likeness in yonder distant land of light and love!

Nevertheless it is perfectly allowable for one, in reverent spirit, to attempt a solution, that he may approach as nearly as one can into the presence of him whom no man in essence hath ever seen or can see.

We have already seen how that theory which regards Christ as completely and only human is, in the light of Revelation, an impossible one. It now remains to be said that any theory which eliminates the humanity of Christ, and leaves him completely and only God, is equally objectionable. If he was only God, then he was omnipresent, omnipotent, and omniscient from his conception, and was man only in theory. In that case the Word in no sense "became flesh"; he in no sense "tabernacled among us." But the record says that he was "the Son of Man"; that, as such, "he grew in wisdom." Moreover he said of himself, "But of that day and that hour knoweth no man, no, not even the angels in heaven, neither the Son, but the Father." This, so far as omniscience is concerned, is positive proof that he never claimed to possess it. Yet Peter said to him, "Thou knowest all things." But Jesus made his statement before his death and resurrection; Peter, after. Again, when Pilate spoke of his power over Jesus, "Jesus answered, Thou couldest have no power at all against me, except it were given thee from above." This is proof that he did not claim at that time to have *all* power. Once more, as he hung on the cross the chief priests mocked him, saying, "He saved others; himself he

cannot save." There was essential truth in that taunt. He came to save others; manifestly, he could not save himself too.

The inevitable logic therefore is that Christ was not ommipresent, omnipotent, and omniscient in the days of his flesh. This is a necessary concession to truth. Any descent of God into human flesh was not only a humiliation but a limitation of God. We gain nothing by keeping alive the impossible teachings of Docetism in claiming for Christ what he never once claimed for himself. He was just as truly and fully man as he was truly and fully God.

Turning from the abstractions of philosophy, let us view the matter in the light of a simple illustration. It is said of Alfred the Great that he sometimes laid aside the apparel and dignity of his office and went out among his subjects in the disguise of a peasant. Here the one clothed as a peasant was precisely the same person as the king. He was still king, though he manifested himself as a peasant. In that garb he was peasant-king. The change was not in personality, but in the manner of manifesting that personality. In one garb he appeared as monarch; in the other, as peasant.

As nearly as I have ever been able to find, this illustrates to me how Christ could clothe himself in human flesh and still be God. Subsisting in the form of God before the world was, his external characteristics were beauty, glory, and majesty. These, so to speak, were his robes of royalty. He laid them aside and put on the garment of flesh. He became a servant. He made himself of no reputation. In humility of heart he washed the feet

of unworthy men. He went further still, and became obedient unto death, even the death of the cross. Having laid aside his external characteristics, he also emptied himself of those attributes which flowed from his essence as God: omnipotence, omniscience, and omnipresence. Yet he was all the while the same divine being. It was not his deity, his equality with God, that he gave up, but the *mode* of his existence; not his essence, but the manner of its manifestation. He gave in exchange for that body of humiliation the glory he had with the Father before the world was. He as God let himself down into human nature and filled it full.

“Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” (Phil. ii. 9-11.)

CHAPTER III

THE BAPTISM OF JESUS

CHRIST was God in unchanged essence come in the flesh. But we saw in the previous chapter that we must not build the deity at the expense of the humanity of Jesus, any more than we allow the critical school to magnify the humanity at the sacrifice of his deity. He was just as fully man as he is fully God. Any undue emphasis put upon either the deity or the humanity of Jesus mars the person, or makes of him what he was not

Whether the Logos, or "Word," with whom John introduces his Gospel, was Hebraic or Alexandrine, personal rather than metaphysical, I will say no more than what I have said in the previous chapter. I leave any further discussion of it to those audacious intellects to whom metaphysical subtleties are attractive, or to those who have access to the Jewish Targums or the writings of Philo. I here content myself with what the Evangelist gives, "The Word became flesh." This does not signify that he gave up what he was before; it simply asserts that, whatever he was, he "became flesh." That indicates personality, for mere principle or energy could not become flesh. The Logos, or "Word," then, did not take on personality in his incarnation; he simply and only changed the mode of his existence. He did not become "a man" merely; he became "man." His personality as God continued, but his humanity was real and complete, universal and permanent.

He appeared upon the stage of human history subject to all the conditions of human existence, but still he never ceased to be God.

If, then, Jesus was truly human, we may expect to find him developing along human lines. And this is precisely what the record tells us: "And Jesus increased in wisdom and stature, and in favor with God and man." (Luke ii. 52.)

A critical study of the verb "increased" (*prokoptein*), as used in the passage immediately above, reveals the fact that its usage was suggested from the practice of armies in cutting away obstacles which impede their progress. It further means "to lengthen out by hammering, as a smith forges metals." Also we note the "progressive imperfect." Just as in the preceding verse his mother "continued to keep (*dieterai*) all these sayings in her heart," so here Jesus "continued to increase (*proekopte*) in wisdom and age, and in favor with God and man." This does not indicate that the evangelist believed that Jesus possessed any sinecure, but rather that his acquisition of "wisdom" came through the hard school of experience—was hammered out upon the anvil of life.

If, then, he *increased* in wisdom, it is evident that in the beginning of his temporal existence he did not possess *all* wisdom. This is verified by his own confession, Mark xiii. 32. That he, in his pre-temporal existence, possessed all wisdom must be granted, or else we deny that he was God. That he, in his temporal existence, did not possess all wisdom must be granted, or else we deny that he was man. That there was continuity of consciousness through

the period of conception is not to be believed. In the act of incarnation the deity surrendered his consciousness *as God* and emerged in time with his consciousness *as man*. He was born of a human mother, yet not in the ordinary way of generation, for his conception was of the Holy Ghost. Being human, the evangelists give us a purely human picture of him.

The one glimpse we have into his boyhood shows him as a child his parents could lose and seek sorrowing; and in his manhood and public ministry he is seen to have our common human weaknesses. He is represented as weary, as hungry, as thirsty, as angry, as suffering, as in need of sympathy, as seeking God in prayer, as shrinking from death, as dying, and as dead. The attributes and the fate of universal man are his as they are ours.¹

"How, then," it may be inquired, "did Christ come into possession again of his consciousness as God?" For that he had such consciousness is plain from the Scriptures. One has but to turn to Matthew xxvi. 64, Mark xiv. 62, Luke xxii. 70, to say nothing of many other passages, to find where he definitely claimed to be the Son of God. That was one of the charges against him at his trial. John vi. 62 reveals his claim of unchanged personality; John viii. 58, his claim of timeless existence; John xvii. 5, his consciousness of what he *actually possessed* as Eternal Word. He not only had this remarkable consciousness, but made his claims so easily and naturally that men instinctively concede his claims.

¹Fairbairn's "The Philosophy of the Christian Religion," pages 329, 330.

When and how did this consciousness return to him? If he surrendered it in the moment of transition from the pre-incarnate to the incarnate state, did it return to him immediately upon his emergence into the incarnate state? Was it necessary for him to possess such consciousness during that period of human infancy and weakness, while he was increasing in wisdom and age, and so also in stature? Does it add anything to the deity of Jesus to say that as a child he was fully conscious of all that he was conscious of when he had reached the stature of a man? If any incarnation of deity is a limitation and humiliation of God, does it increase the limitation and humiliation to say that his consciousness as God was a gradual growth and development along with the growth and development of the man? Does it not smack of the apocryphal to say that Jesus had and exercised all the powers of deity from the cradle? That he was omniscient, omnipresent, and omnipotent from his birth? If that was true of him, then it is just as easily true that as a child he molded clay sparrows in the streets, then clapped his hands and caused them to fly away! But the Scriptures nowhere teach that. I have no objection to miracles when they can be made to serve legitimate ends, but to perform miracles for mere pastime, or when ordinary procedure would accomplish the same purpose, would be nothing but jugglery.

My theory is (and with it I find nothing contradictory in Scripture) that this child, miraculously conceived and Virgin-born, came into this world with as perfect a human nature as God could make it,

and with the nature, or intuition, of God dormant in him. He was taken to the quiet village of Nazareth and given the best possible environment. He was watched over and carefully nurtured by the best possible mother. Thus this specially born, endowed, environed, and nurtured child was always able to keep that perfect poise that belonged to him as the Son of God. As soon as his opening mind would allow he was instructed in the elementary truths of the Scriptures, and so grew in favor with God and man. In preparation for his appearance at the Temple, when he was to become "a son of the law," these same pious parents no doubt told him something of his mission and destiny, explained to him the meaning of his name "Jesus" and how he came to have it, and so evoked in him the consciousness that he sustained a peculiar relation to God as well as to mankind. Else how shall we account for his question to his parents at Jerusalem, "Wist ye not that I must be in my Father's house?" The contention of some that their surprise at his question indicated that they had told him nothing does not hold. On the contrary, his question to them indicates his surprise that they, in the light of their own revelations to him, should not know exactly where to find him.

If it be complained that I am accounting for the historical consciousness of Jesus on purely naturalistic grounds, I answer, No. One of the great mistakes of orthodox writers is that very often they have not been content with claiming enough, but have claimed too much. Their writings are sometimes literally saturated with Docetism. I have

contended for the miraculous conception and essential deity of Jesus, just as the Scriptures do. I have held only that the deity was necessarily limited in him. His personal development was not isolated, independent, and unrelated; no more was the development of his consciousness as God. That consciousness was mediated in his boyhood by the communications of his parents and in later manhood by his own study of the Scriptures. To these influences his nature as God responded and opened, just as the eye responds and opens to the pulsations of ether waves, emerging in his boyhood and advancing to completion and satisfaction at his baptism, when the declaration came from the sky, "This is my Son." It is a matter of wonder why that declaration should have been made, if he fully knew from the beginning what that declaration brought him. Had there been in him no God nature to respond, even that declaration could not have evoked in him his consciousness as God.

What, then, was the purpose of the baptism of Jesus? I cannot, in passing, refrain from paying my respects to the endless and misguided emphasis laid upon it by the rabid proponents of immersion. This is not descending to sectarian controversy; for the rhetorical flourish they make over "the yielding wave and the liquid grave," "being buried with Christ in baptism," "obeying Christ in baptism," "following Christ in baptism," and I know not what else, is not doctrine at all; it is monumental nonsense. Such sectarian misuse of the baptism of Jesus leads to pharisaism and prevents that unity which Christ prayed should obtain

among his followers. It really is a pity that so great a Christian body as the Southern Baptist Church should be led away into that error, along with the equally ludicrous fiction of ecclesiastical succession. If they would only read Dr. Whitsett's "A Question in Baptist History" and G. A. Lofton's "English Baptist Reformation," they might at least come to a saner view of their origin and think more soberly of their other brethren in Christ.

This could not have been *Christian* baptism which Jesus received:

1. Because, if, as the immersionists contend, baptism is the door of entrance into the visible Christian Church, there was no Christian Church in existence at the time of the baptism of Jesus, and hence no door to open; none to vote on him "and, after baptism, receive him into full fellowship." Jewish Church there was; Christ belonged to it—never to any other.

2. Because Christ could not have been baptized in his own name. Even the contenders for "believers' baptism" would not have the courage to assert that a man has the authority to baptize until he himself has been baptized. He could not baptize himself, nor baptize in his own name. But had John Smyth, in England in the seventeenth century, adhered so strictly to this rule, the wonder grows how the immersionist party could have arisen. Christ himself had no authority to issue orders concerning baptism until he had come into the place of authority.

3. Because, if Christian baptism, it was either "for" or "unto" the remission of sins, according

to the school to which the immersionists belong. But Christ had no sins to remit. He says of himself (John viii. 46): "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" To the doctrine of his sinless perfection Paul, John, and all the other New Testament writers subscribe. But it is contended that it was a part of his humiliation to be classed with sinners. The writers of the Bible Commentary, and I know not how many others, commenting on Matthew iii. 13, say: "In his baptism, as in his sufferings, he was made to be sin for us, who knew no sin." Reference is here made to the language of Paul in 2 Corinthians v. 21. But in that passage *hamartia* is equivalent to *sin offering*. According to the specifications laid down at Leviticus vi. 25, 26, the sin offering was *bloody* and the priest offering it *ate* of it. Christ was hardly a sin offering in his baptism! The rendering of Thayer, "He treated him, who knew not sin, as a sinner," is unthinkable in this connection. The concession the Bible Commentary seems grudgingly to make is to my mind the only satisfactory explanation of it: "It is possible that the baptism may have had a further signification as a consecration of our Lord to his mediatorial office, as the priests under the law were consecrated by washing (Ex. xxix. 4, xl. 12)."

4. He could not have been baptized *as an example*, since he was baptized *after* all the rest. "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened" (Luke iii. 21). Besides, if "Jesus had no need of baptism himself, he could not

submit to it merely as an example to others, for action must be dutiful to be exemplary." We do not impress others with a sense of duty by doing what it is not our duty to do.

5. Because *clean water* is distinctively the water of Christian baptism, and was not used until Pentecost. The prophet Ezekiel, looking forward to the "blessings of Christ's kingdom," said: "Then will I sprinkle clean water upon you, and ye shall be clean" (Ezek. xxxvi. 25). Never until Pentecost was that prophecy accomplished. The water of purification under the Old order was mixed with the blood and ashes of a heifer (Num. xix. 1-10); under the New, it was clean. But one contends that John baptized with *clean water*. So he did; but his baptism was not Christian baptism; it was a preparatory baptism, the baptism of repentance. Those who received needed to be baptized again. Acts xix. 1-5 makes this perfectly plain. Christian baptism was not administered to any man until Pentecost, and Christ could not have received it.

6. Because Christian baptism had not yet been instituted. No order for it had ever been issued. Authority for the administration of it was not given until just before Christ's ascension. As he stood yonder on that mountain in Galilee, preparatory to his flight to God, he issued the command: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19). Commenting on this passage, David Smith, in "The Days of His Flesh" (page 70), says in a note: "The Christian

Sacrament of Baptism was not instituted until after the Resurrection. Jesus never baptized."

How foolish, then, to exhort one to "follow Christ in baptism." It simply cannot be done. But he was baptized. On that point there can be no kind of doubt. What, then, was the purpose of that baptism? *To induct him into his priestly office and dedicate him to his life's task.* And to whom should he go for this service but to a priest? John was a priest of the line. He was a priest by natural right, for he was a Levite. "There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia; and his wife was of the daughters of Aaron, and her name was Elisabeth" (Luke i. 5). These were the parents of John. So John stood in the Aaronic succession. But Christ was not a priest in his own right as man. He was the Lion of the tribe of Judah. "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule [margin, "feed"] my people Israel" (Matt. ii. 6). To become a priest after the manner of men, and so entitled to "feed the flock of God," it was necessary for Jesus to be inducted into that office by one who had authority. Surely no contender for ecclesiastical succession would dispute this. "And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness" (Matt. iii. 15).

Critical examination of *plerosai pasan dikaiousunen* reveals the fact that it must here mean "to fulfill or accomplish the law." *Dikaiousune* unlimited means righteousness in general, without reference

to any particular form. But there are two particular forms of righteousness, that righteousness which springs from the law and that righteousness which is imputed and imparted as a gift to man. Only the one who meets every requirement of the law, and stands in God's judgment with no guilt to hide, has "the righteousness of the law." All others who are accounted righteous are so accounted by "judicial disengagement"—a liberation brought about by means of faith. If we say that Christ did not meet every requirement of the law, we make him out a sinner, and class him with the judicially released. That will not do. So here we must translate: "*It is conspicuously proper for us to fill full the requirements of the law.*" That baptism, symbolically representing to the outside world the inward purity and holiness of the priest, was required of all who were to make reconciliation for the sins of the people.

And how were the priests originally inducted into office? "And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. . . . Then shalt thou take the anointing oil, and pour it upon his head and anoint him" (Ex. xxix. 4-7). "And Moses brought Aaron and his sons, and washed them with water" (Lev. viii. 6). "And the Lord spake unto Moses and Aaron, saying, Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, from *thirty years old* [*italics mine*] and upward even until fifty years old, all that enter into the

host, to do the work in the tabernacle of the congregation" (Num. iv. 1-3).

Coming to the place of baptism, Jesus submitted himself to the hands of the officiating priest, not for the same purpose for which the rest had submitted, but for an official purpose, and there in the presence of the people congregated—in a sense, at "the door of the tabernacle of the congregation," particularly that part of the congregation "waiting for the consolation of Israel"—was washed with water and solemnly inducted into office and dedicated to the work of priest. The Holy Spirit in the shape of a dove descended upon him, taking the place of the anointing oil whose use had typed him, and the voice of God came from the sky in acknowledgment of his Sonship, thus completing his consciousness as God, though, as Mr. Wesley says, "the divine (nature) was not manifested in its full evidence until after his resurrection."

It is therefore significant that Luke, after recording the baptism of Jesus (at iii. 21), goes on to add (at iii. 23), "And Jesus himself began to be about thirty years of age." Matthew Henry says: "At this age the priests were to enter upon the full execution of their office." Schaff calls it his "Messianic inauguration." Summers says:

The priests were washed with water upon their assumption of the sacerdotal office; and accordingly as the great High Priest of our profession, he submitted to this ceremonial initiation into his office. The Jewish priests were consecrated at the age of thirty—the very age at which our Lord received baptism.²

²"Baptism," page 104.

So Alford:

His baptism, as it was the Lord's closing act of obedience under the law, in his hitherto concealed life of legal submission, his fulfilling of all righteousness, so it was the solemn inauguration and anointing for the higher official life of mediatorial satisfaction which was now opening upon him.³

No other conclusion seems to me possible here but that the evangelist meant by this that Jesus at the proper age entered into the office of priest in the ordained way.

And what was the work of a priest? Well, for one thing, and that the essential thing, he was *to offer sacrifice for sin*. And that is precisely what Jesus did: he offered for sin. But the sacrifice he offered was not for himself, but "for many," or the whole mass of mankind besides himself. It was not the ordinary "bull" or "goat" that he offered, but himself. He was "the Lamb of God." He was without flaw, so offered himself without spot to God. Thus the priest was transmuted into the sacrifice without losing his identity, just as the deity had been transmuted into "man" without losing his identity. This is precisely what he had come into the world to do. In his study of Old Testament Scriptures he recognized himself as and identified himself with "the Suffering Servant of Jehovah." Jesus, in his opening discourse at Nazareth, as quoted by Luke iv. 18, 19, makes definite claim that the references at Isaiah lxi. 1, 2 are fulfilled in him. Matthew's quotation (at viii. 17) from Isaiah liii. 4 shows how he bore man's sicknesses. His quotation

³Note on Matthew iii. 13, Greek Testament.

(at xviii. 21) from Isaiah xlii. 1-4 reveals the program he set in operation to restore moral order in the world. Mark xv. 28, quoting from Isaiah liii. 12, identifies him with the passion. The life of Jesus was no experiment, feeling to find out what God wanted him to do. "He knew what his vocation was before he began to fulfill it." John, at the baptism of Jesus, recognized him as "the Lamb of God which taketh away the sin of the world" (John i. 29). With that distinct consciousness Jesus came to his baptism. To this work he dedicated himself by entering the office of priest that he might be able to effect it. In him both the Melchizedekian and Aaronic priesthoods, the superior and the inferior, the one with and the other without an oath, inhere. All authority in heaven and in earth is his. By that authority he offered himself to God, and made the one oblation of himself for us, finished the transgression, made an end of sins (sin offerings), made reconciliation for iniquity, brought in everlasting righteousness, sealed up the vision and prophecy, and anointed the Most Holy.

That was the end and aim of his baptism.

CHAPTER IV

THE TEMPTATION OF JESUS

“TEMPTATION” in Scripture has a twofold significance: (1) A trying out, or proving by test; (2) An incitement to evil. When it is said that “God cannot be tempted with evil, neither tempteth he any man” (Jas. i. 13), the meaning is to be taken in the last sense, not in the first. When it is said that “God did tempt Abraham” (Gen. xxii. 1), the meaning is to be taken in the first sense, not in the last. That God may be “tempted” in the sense of *tried, tested, proved* is not only granted, but invited: “Bring ye all the tithes into the storehouse, and *prove* me now herewith, saith the Lord” (Mal. iii. 10). Thus did the children of Israel *tempt* and *prove* God through all their wanderings in the wilderness and settlement in Canaan. Thus did God *tempt* and *prove* Abraham. But God does not incite any one to evil. That work belongs to the devil. The devil is *the tempter*. He incites to evil. Every incitement to evil is of the devil. The purposes of the devil are always malevolent, never benevolent. “He never proves that he may approve nor tests that he may know and accept.” It is just as impossible for the devil to *try, test, prove* a person in a good sense as it is for God to incite one to evil.

The word employed in the *original* to designate the temptation of Jesus is *peiradzo*. In the classics it carries a twofold meaning. In a good sense it means *to put one to the test*; in a bad sense, *to seek*

to seduce to evil. In the Bible the usage is analogous, only more comprehensive.

The question immediately before us, then, is this: Could Jesus be tempted in the bad sense, approached with a seduction to evil? If we adopt the Docetic view of him—that is, assert that he had no real humanity—we are bound to admit, in agreement with Scripture, that he could not. If we adopt the Ebionite view of him—that is, assert that he had no real deity—he could. But if we take the Docetic view, we run directly across the teachings of Scripture; for the Scriptures teach that “God cannot be tempted with evil,” whereas the Evangelists assert that “Jesus was led up into the wilderness to be tempted of the devil.” This *peirasthenai hupo tou diabolou* Cremer renders *to tempt to sin*. This is a necessary conclusion, since, as we have already seen, any test made by the devil is malevolent in its nature. If we turn to the Ebionite conception, we are in no better case, for then we shall do violence to all those teachings of Scripture which assert that he was God.

How are we assisted, then, if we assert, as the Creeds define and the Scriptures justify, that he was both God and man, two natures in one person? How is it that in ordinary man there is a higher and a lower nature, the higher ever leading him up to the true, the beautiful, and the good, the lower ever dragging him down to the level of hell? We may not know, we do not know, *how* it is, but every man of us is able to assert, out of his own experience, *that* it is. Now, is it the higher nature in man that is appealed to by lust, by an incitement to evil,

or the lower? Certainly the lower. And if consent is given to the incitement to evil, the strength of the will, which is head over all, is added to the strength of the lower nature, and this combination of strength overcomes and chokes to death the higher nature, leaving the mastery to the lower. So Jesus had in him two natures, the nature of God and the nature of man. The God nature led him up to the Father; the human nature, down to man. It was this lower, or human, nature in him that was *tempted*, appealed to by incitement to evil.

No doubt the difficulty many have in dealing with the temptation of Jesus is found in the fact that they fail to get the distinction between impeccability and sinlessness. One who is impeccable is exempt from even the possibility of sin; whereas one who is sinless has the capacity for sin, but has not sinned. Where there is no possibility of sin, there can be no temptation. But the record says that Jesus was tempted; that he was tempted of the devil; that he was tempted in all points like as we are. The conclusion is therefore forced upon us that Jesus was peccable and temptable, but the sequel shows that he was sinless and holy.

If, then, we are to get any meaning at all out of the temptation of Jesus, we must approach the study of the subject with certain definite convictions, with some questions settled:

1. This is a real and not an imaginary conflict.
2. That the supernatural is real.
3. That the devil is a person.
4. That Jesus could have yielded to the suggestions of the tempter, and so could have sinned.

For to account for the temptation on naturalistic grounds, or to say that the whole took place in a trance, or that the tempter was merely some man, or that the suggestions of evil came from within the heart of Jesus, or that Jesus could not have yielded to temptation, is contrary to the whole tenor of the narrative, and relegates to fable the fundamental doctrines of the Christian faith.

In the temptation of Jesus we have to deal with a crisis in history; in fact, with the one great crisis. Christ, the second Adam, is on trial. This is the pivotal point upon which the destiny of the world turns. Before it all history points forward; since, history points backward. The fate of the human race hung then and there in the balance. For what could the coming of Christ do to redeem the world, and alleviate its miseries, if he should be overcome in his first issue with "the prince of this world"?

In Chapter III. we have seen that during the thirty years prior to this Jesus had been busy with the ordinary duties of life, with a growing consciousness of his coming ministry. Only in a single instance are we allowed to conjecture that he had any consciousness at all that his life was to reach into altitudes above the common level. There were the announcement of his birth by the angels, his birth in the manger, and the marvelous messages of John concerning him; but as to his own consciousness we are limited to the single glimpse we have of him in the Temple at Jerusalem, when he astonished the doctors with his wisdom and perplexed his sorrowing mother. This is all the evidence we have of the pent-up energies and latent powers

of this remarkable man, until we meet him at the Baptism. There, immediately upon that Baptism, the Spirit of God descended upon him out of heaven, and the voice of God proclaimed him his Son.

From that supreme moment the seal of God was upon him. There was no longer any uncertainty as to his mission and ministry. The hand of God had definitely touched him, and he was thrilled by the intensity of that touch. The Spirit of God had filled him, and his soul was stirred to its deepest depths. The mantle of the High Priest was upon him, and he was fully awake to the awful significance of its meaning. Amidst the overwhelming revelations of the hour he realized the need of the secret place and the quiet hour, so was literally "driven" to the solitudes of the wilderness, in whose unfrequented fastnesses, away from the noise and din of the multitude, he might have closer and sweeter communion with God.

How human and significant this! All the great reforms of the world have been inaugurated, moral battles fought, and spiritual problems solved by men wrestling like Jacob in secret with God. No man was ever trained for a crisis except in secret, and no crisis was ever brought to a successful issue except by men so trained. They are the silent forces that build human character and shape the destinies of the world.

Yonder in a cave, amidst the lightning-riven rocks and crags of old Horeb, Elijah heard "a still small voice" that panoplied him with power to shake to its foundations Ahab's godless throne. For forty years Moses was trained in the solitudes of Midian

for the leadership of God's Israel. In the quiet and darkness of a dungeon Joseph was prepared to be "a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt"—the one sent before of God to preserve the life of his people. Shut up in his room of prayer, Martin Luther received such a baptism of power that he broke the spiritual despotism of ages, and made nations rejoice in the liberty wherewith Christ makes men free. Crying, "Give me Scotland, or I die," John Knox grasped all Scotland in his strong arms of prayer. Unlike the idle, fox-hunting parsons of his day, John Wesley breathed in the atmosphere of holy love, and went out to declare afresh the doctrines of "Justification by Faith" and "The Witness of the Spirit," and started a revival that swept round the world, is sweeping, and still must sweep, until every land and people in the world which he declared to be his parish shall have received their baptism of power.

To adjust himself to his life's task Jesus went into this desert place to commune with God. There, upon that barren peak that rose like a malediction upon the surrounding plain, with only the fellowship of wild beasts; there, overlooking Gennesaret, where later the voice of the deep calling in angry violence to the deep should hush and the troubled waters calm at his bidding; there, in that solitude, the strength of his cable and the grip of his anchorage were to be tested by the supreme powers of hell. Michael and the dragon, the seed of the woman and the seed of the serpent, there met in the conflict that determined the fate of the race.

To this conflict Jesus came as a man. As a man he fasted forty days and nights. He fasted and stood the fiery ordeal solely in his human strength. He had superhuman power, but he did not bring it into play here. If we lose sight of this fact, we miss the significance of the temptation. As the second Adam and voluntary representative of the human race he must stand where Adam stood. Here he was a man. To say that he could not have yielded to the suggestions of the tempter is to strip the temptation of all meaning and turn it into a farce. Jesus could have sinned. And as the first Adam was tempted and fell on his appetites, so the second Adam must first be tempted and stand or fall on his appetites.

Here was the first point of attack. I do not agree with Garvie, David Smith, and others who reverse the order as given by Matthew. His account alone appeals to me as correct, both from his use of terms denoting chronological sequence and advancing order in the temptations themselves. Since Garvie and David Smith find the temptations in Israel's expectations of the Messiah, and thus dispose of a personal devil and account for the temptations on purely naturalistic grounds, it is to the interest of their theory to reverse the order. So Strauss rejected the whole narrative because he did not believe in any devil at all. But Matthew's order comports with the whole process of salvation. In salvation man always comes back to God *at the point of departure*. As Adam lost his standing with God on the serpent's appeal to his appetite, so Christ, the second Adam, fought his first battle at

the point of Adam's departure, and recovered the lost field. What is more reasonable to suppose than that the devil, having won his first victory in that way, should regard it as the easiest manner of approach to a second victory? How adroitly planned! At the very moment when Christ was hungry, when every nerve and fiber of his being was racked and tortured with pain, and the cravings of hunger were still more excited by the loaf-like stones that lay at his feet, the devil, "In visible form," says Wesley, "possibly in a human shape, as one that desired to inquire further into the evidence of his being the Messiah," discharged his first missile of destruction, "If thou be the Son of God, command that these stones be made bread."

Here everything hinges upon the interpretation put upon the "if." The Bible Commentary says: "The words of the tempter are not intended to express a doubt, but as an inducement to our Lord to exercise his divine power to relieve his hunger." The rule of the grammar is: "When the protasis of a conditional sentence simply states a present particular supposition, implying nothing as to the fulfillment of the condition, it has the indicative with *ei*. Any form of the verb may stand in the apodosis." That is the case here, and it seems to justify the conclusion of the Commentary.

If so, then the *crux* of this temptation is found not in an effort, as has so long been supposed, to induce Christ to doubt his Sonship of which he had so lately been apprised, but to employ that power of which he was, as Son of God, in conscious possession to gratify, in an unlawful way, his own desires.

The possession of power within itself is not an evil, but the use of that power may be an evil. For instance, I have the power to steal. The mere possession of that power is not an evil. God gave me that power. But if I employ that power in stealing, then it is an evil. God says, "Thou shalt not steal." To employ the power of which I am in possession in violation of that command would mean to take myself out of the hands of God, cease to depend upon him, remove myself from the category of manhood, and become a law unto myself—a spiritual anarchist.

It had but lately been asserted by John Baptist that "God is able of these stones to raise up children unto Abraham" (Matt. iii. 9). What harm, then, in employing that power to convert them into bread? To have done so would have meant the employment of his powers for personal, selfish ends. It would have meant the assertion rather than the sacrifice of himself. It would have meant his refusal to share the common lot, live under nature, and be obedient to God. Instead of pursuing that course, he asserts, "Man shall not live by bread alone." For forty days Moses lived without it. For forty days Elijah lived without it. For forty days he himself had lived without it, and had not up to that hour been conscious of his want of it. How then shall man live? Why, as the saints in heaven live—*by all that proceedeth out of the mouth of God*. For forty years Israel had proved the truth of that while wandering in the wilderness. What folly for him to doubt it now! It was his business to live in obedience to God's law, and it was God's business

to take care of him. To have yielded, Christ would not only have set his seal to the death of the race, but he would have forever made impossible the teaching of that beautiful doctrine, "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what he shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

Foiled, but not baffled, the devil took a new turn on the Saviour, and made the faith and confidence in which he was so strong the basis of a second attack. By a winding way he led him to the pinnacle of the Temple, whose lofty summit bristled with golden spires, and standing upon this eminence said to him, "Cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

What have we here? Is Saul also among the prophets? When did Satan enter the ministry? We read in Job that "When the sons of God came to present themselves before the Lord, . . . Satan also came in the midst of them." Is he versed in Scripture? That is not sufficient. One may have a head filled with Scripture notions, a mouth filled with Scripture quotations, and still have a heart full of reigning enmity to God.

But the devil perverted the Scriptures, just as "the unlearned and unstable" of Paul's day did "unto their own destruction." "He shall keep thee"—but how? "In all thy ways," and not otherwise. If one goes out of his way, out of the path of duty, in order to make a wanton and foolish trial and dis-

play of God's power, he forfeits the promise and puts himself beyond the reach of God's protecting care.

Here, again, the effort of the devil was to induce the Saviour to misuse his power, to give himself up to a blind dependence rather than to a reasonable faith, to turn his confidence in God into a faith so blind as to become "a contempt of nature," which would be nothing less than "dependence turned into sheer presumption."

For example, I have the power to "drink." Now "drink" shatters the nerves, disorganizes the body, enfeebles the will. I cannot hope to hold the laws of nature in contempt, go on in my blind folly, and escape the penalties that attach to that misused power. There is an increasingly popular notion that God is too good to suffer punishment to come to any man. "Be not deceived; God is not mocked." To live according to that doctrine is the grossest kind of presumption. With equally as much confidence I might persuade myself to believe that I could leap from the summit of the Washington Monument and God would send his angels to bear me up on their hands. But my faith in that case would avail me nothing. God's power is not something to be tossed about, as a juggler tosses the balls in a show, at the will of the performer. The forces of gravity would snatch me up in a jiffy and grind me into a pulp on the pavement below. Would God be to blame for making the law of gravity? No, but I would be to blame for going out of my way to violate it.

So, in substance, Christ answers the devil: The

Scripture you quote is true; God will make the very laws of nature subservient to his child, the forces of the universe are pledged to his support, just as long as he is following in the path of duty; but it must be kept constantly in mind that there is another Scripture which says, "Thou shalt not tempt the Lord thy God." To put God to the test in a legitimate way, and so prove him, is allowable; but in all the economy of God there is no provision for the salvation of the man who holds his being, physical or spiritual, in contempt of the laws of God.

Folied again, but still not defeated, the devil now for the first time laid aside his cloak of piety. Disguised as to his true nature, he had appeared up to that moment a pious friend and counselor. Had he come as Satan in the beginning, the Saviour must have dismissed him at once. For it is inconceivable that the same person who was going to teach men everywhere to "avoid the very appearance of evil" would consciously allow the devil to stand before him with repeated seductions to evil. But despairing of success in that guise, Satan at last laid aside his cloak of hypocrisy and appeared boldly in his true colors as the rival of God. With the most magnificent bribe the world has ever known or can know, he ambitiously and blasphemously made his bid for the worship of mankind. He led the Saviour to the summit of some high mountain, showed him, "in a moment of time," says Luke, the kingdoms of the world and their glory, and said, "All these things will I give thee, if thou wilt fall down and worship me."

But were they Satan's to give? Yes, for he is

“the prince of this world.” But does not the Bible teach that “the powers that be are ordained of God”? *Ordained*, yes, but *not controlled*. Satan was then, is now, and ever has been the chief director of the affairs of the kingdoms of this world. One need not tell me, nor seek to persuade himself to believe, that God controls the nations of earth while labor and capital are still at war, “the white slave traffic” runs on, and the world is still suffering from that hell in Europe. Just why God permits the devil to operate has been a question of age-long concern, but he does. Not content with his meddling with the affairs of State, he continually interferes in the affairs of the Church. With uncommon subtlety he put a sword into the hands of the Church, caused her to turn that sword against herself, slaughter the Saviour of the world, and stain her garments with the blood of millions of martyrs. Neither God nor the devil can control without the consent of the controlled. The majority of the world gives consent to the devil. Hence, the constitution of worldly government is devil-controlled. The devil is “the prince of this world.” But he is a usurper, will ultimately be cast out, and “the kingdoms of the world will become the kingdoms of our Lord and his Christ.”

The effort in this temptation was to induce Christ to misuse his power by consenting to come into the world’s dominion by the world’s method—*diplomacy, or compromise with evil*.

This was the supreme temptation in the life of our Lord. It came to him again and again, once when the multitude on their way to the Passover

offered to make him king. Since supremacy over the nations was his objective, why not take it in this way?

I have tried to represent to myself what this temptation meant to our Lord. I know the weakness of humankind for glory and power. In history I have followed Napoleon in his splendid campaigns, in which, with only 45,000 men, he met and defeated five magnificent armies, the flower of Austrian manhood. I have stood with him on the bridge at Lodi, in the face of that withering fire that swept his ranks; I have waded with him the dismal swamps of Arcola. In his hand he carried the sword of freedom forged in the foundries of the New World. Despotic Europe caught its gleam and trembled. Austria, Russia, Germany, and England united their forces to oppose its conquest. Money flowed from the English treasury as freely as the blood did from her bleeding soldiery. But among them all Napoleon walked with a giant's tread, and crushed them with as much ease as he did the vase he dashed to the hearth upon the dissolution of the treaty with England.

But such power is a dangerous possession. It puts a tremendous burden upon self-restraint. It is a vaster force than ordinary human intelligence is able wisely to direct. Though a man of consummate skill and master of battles, he proved quite unequal to the task of self-mastery. Possessing power, at last he used it for his own selfish ends. His mind turned from the altogether worthy ambition to be "the liberator of Europe" to the insane desire to be "the dictator of the world." Able to command,

he felt no compulsion to obey. Feeling like a god, he acted like a devil. His fall was inevitable. Waterloo had to come. Such unrestrained power in control of the world would have meant nothing less than the devil seated on the throne of God.

Christ was not only the Master; he was a self-master. He possessed supernatural powers; power over wind and wave, power over disease and death, power over devils; but he always restrained himself in the use of those powers. He never once used them for selfish ends. Though he could command a legion of angels to keep him from the cross, he withheld the command and went to the cross, where he died a moral rather than a physical wonder. From first to last of his ministry he manifested his power in behalf of suffering men. He never turned aside, except on errands of mercy; never stretched out his hands, except in blessing. By this unselfish living he exhibited a new standard of life, and is convincing the world more and more that the one who loses his life in righteous endeavor shall find it.

The true nature of the tempter being now manifest, the Saviour no longer tolerated his presence. Tempted and tried to the last extreme, he rose to the height of his great manhood, and commanded, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Defeated and driven out, the devil slunk away to the regions of the damned, and the angels of God came in a ministry of mercy to the suffering but victorious Lord!

CHAPTER V

THE MIRACLES OF JESUS

CHARLES FOSTER KENT, in his "Origin and Permanent Value of the Old Testament," paraphrases a verse of one of the old hymns, "God moves in a natural way his wonders to perform." Of course the idea back of the paraphrase is that God, in the formation and continuance of the universe, is shut up to certain modes of operation which he is impotent to change, or will not change. He asserts that some of these modes of operation, or "natural laws," which "govern" the "evolution" of "the universe" and its "organic life," have been "distinguished" and found "wonderful" and "awe-inspiring," so much so that we have come "to appreciate the sublimity and divinity of the natural." As a result of these remarkable discoveries he goes on to say that "we have abandoned the grotesque theories held by primitive men," and no longer demand "a supernatural origin for our sacred books before we are ready to revere and obey their commands." In this position he is in exact agreement with Huxley, Harnack, Hume, Schmiedel, Weinell, Spencer, Wellhausen, Eichhorn, and all the rationalists and infidels of the world. They all rule the supernatural and miraculous out of court, while they transfer to *nature* all the powers of deity. If Professor Kent finds congenial fellowship in that company, it is no affair of mine, but with all my heart I protest against his classification with the apostles and prophets of Jesus. So much for the

“Woolsey Professor of Biblical Literature in Yale University.”

David Hume grounds his argument against miracles on human experience. He says that “no testimony is sufficient to establish a miracle”; that a miracle is “a violation of the laws of nature”; that the experience of nature is “firm and unalterable”; and that the course of nature “admits of no exception.” In other words, since “the experience of nature” is always the same, and that experience is against the miracle, if every man on earth should testify as to the occurrence of a miracle, that testimony could not be made to weigh against “the experience of nature.” It would simply be one universal against another, and that would not establish a “proof,” as there must be a preponderance of evidence before a case can be made out. Here he has committed the usual blunder of the skeptic and made his own knowledge and observation the exclusive measure of certainty, like the king of Siam who, it is said, rejected the statement of the Dutch representative at his court that the water in his country “sometimes congealed into a solid mass.” That was contrary to “the experience of nature” in Siam, so the king rejected the testimony. Similarly also Harnack held that, “as breaches in the continuity of nature, there can be no miracles,” for “the continuity of nature is unbreakable.” Huxley did not deny the possibility of miracles, but the sufficiency of the evidence.

To use the rather terse expression of Lord Bacon, this “resembles a magnificent structure that has no foundation.” Their zeal was worthy of a better

cause, for, in the vivid language of Victor Hugo, "They confound with the constellations of profundity the stars which the ducks' feet make in the soft mud of the pond." The merest tyro is able to see that they have confused the ethical and physical parts of "nature" and carried over from the ethical into the physical the idea of *compulsion* and translated it into an *ordinance* which nature must obey.

That the course of nature "admits of no exception" is an assumption. The assumption is not true. *Heat expands and cold contracts bodies*, is a general law of physics, but it is not universal. Water, melted iron, lead, bismuth, and rubber are all exceptions. *Liquids become heavier on cooling*, is another general law of physics, but water is an exception to that rule. The law holds good up to a certain point, but not beyond it. *Any given plant will year after year produce the same kind of bud*, is a general law of plant life; but the exceptions to this rule give us, according to the evolutionists themselves, all the varieties of the floral kingdom. (See Darwin's "Origin of Species," pages 9 and 38.)

That the experience of nature is "firm and unalterable" is a gratuitous statement. There is no proof for it. On the other hand, there are proofs against it. There have been formidable breaks in nature. Granting that matter has always been here and the evolutionary process in force, the formation of the visible universe out of the original mass, the first introduction of life upon the earth and the coming of man, each in its turn constituted an "experience of nature" different from anything that went before, and therefore made a "break"

in "the continuity of nature." How explain them? Were they "miraculous interventions," or mere "accidents" in the evolutionary process? *Those who destroy miracles must not perform them.* Thus one is able to see to what desperate straits the rationalistic school is driven. Yet in spite of the contradictions of this absurd system this character of thought has been allowed to work, like the leaven of the Pharisees against which Jesus warned his disciples, until it has well-nigh leavened the whole lump of thought at the present day. Ministers of the gospel, themselves ignorant or timid in the presence of the overmastering egotism of "learning" (falsely so called), have either made unconditional surrender to the enemy, or closed up like clams, until in many places the modern pulpit has become the throne of higher criticism and Christian teaching the handmaid of infidel philosophy.

That a miracle is "a violation of the laws of nature" is also assumption. I deny that in naked nature herself there is no suspension of her laws. The chemical forces are constantly interfering with the mechanical; the vital, with the chemical. The activities of some laws are suspended for the operation of other and superior laws. For example, take some copper filings and powdered sulphur and mix them thoroughly together. It is a mere mechanical process, yet by it each of the original substances loses its identity as to color, and to the naked eye there appears a greenish mass. If examined under the glass, each of the original substances may be seen, their particles side by side. Without the introduction of a higher principle they would rest in

that position forever. In other words, they would remain subject to the laws that operate in that realm. Now let the mixture be gradually heated until it glows. In that process the particles of the two substances are fused; and if the glass be turned upon it, one will not be able to distinguish the original substances as such, but instead a black mass (copper sulphide) possessing properties entirely different from the constituent substances. How was it accomplished? By the introduction of a superior force into the mechanical realm. The mechanical forces were suspended by the superior chemical forces. In the mechanical world it might be called a miracle; in the chemical, it is a natural consequence. Or, if a corn of wheat be laid up in some dry place, with the expectation that it will sprout and grow, that expectation will be disappointed. Why will they not grow? Conditions necessary for the operation of higher laws are wanting. Let the corn of wheat be put in the earth, let the rains descend and the sun's rays beat upon it, and soon there will be a wonderful manifestation. A tiny shoot, having overcome the mechanical force of gravity, will appear above the earth, and thus continue to grow. Moreover it will send its roots down into the soil, seize and utilize the dead minerals of the earth, passing them up from an inorganic to an organic kingdom, from a dead to a living world. How is it done? By the introduction of the vital principle into the mechanical and chemical realms. In the mechanical and chemical worlds that might be called a miracle; but in the vital world it is a natural consequence.

But lest there be some misunderstanding about these "laws" of which I have been speaking, let me say that "laws" in physical nature do not "govern" in the sense of "causing." A ball will lie still forever unless acted upon by some external force, and when put in motion will move on forever in a straight line unless acted upon by another external force. It has within itself power neither to start nor to stop. The "law" is merely the statement of what is observed to occur when the external force has acted. The force that acts directly may itself be physical, but back of that force is another, and so on, until it ends in the force of a personal will, into which all force is at last resolvable. Only a personal will can originate—"cause"—anything. The law of gravity is constantly acting, drawing to the earth all material objects; but no force of gravity has ever yet been observed to pull a flying eagle down out of the sky.

It is the most *natural* thing in the world for water to run downhill, but that does not mean that it *must* always run downhill. The fact is, it must not do anything of the kind. It is under no *compulsion* to run at all. For immediately that man appears upon the scene he is able to change the course of nature, and make water run uphill, or stop it from running altogether, or start it to running again. Man is in nature. He belongs to nature. He is a constituent part of nature. He is just as natural as the rock, or the water. Yet he is the master of nature, even of himself. To use again Lord Bacon's words, nature "is bound, and tortured, pressed, forced, and turned out of her course by art and

human industry" (*"Novum Organum,"* page 17). Man tunnels the mountains, bridges the chasms, presses the subtle forces of nature into his service, and sails the seas. He carves the stone, nature's product, into a thing of beauty, and out of it builds magnificent pantheons, then in a mad fit lays waste the highest achievements of centuries through the ravages of war.

And from the very fact that "the force of personality and character" is able to change, direct, control, and dominate nature—all nature—I hold that no law of evolution is possible in human history, and that the historian who takes over from physical science the principle of causality in its modern form and attempts to make it hold good in history, enters upon a fool's path which can but end in negations and dreary voids. For it, as we have already seen, there were formidable breaks in the evolution (granting the theory) of physical nature which must be accounted for either by "miraculous intervention" or "accident," so also there are formidable breaks in history which must be accounted for in the same way. Draper, in his *"Conflict Between Religion and Science,"* giving indorsement to the Stoic principle of "irresistible necessity," which he legitimately if strangely supports by the "stoical austerity" of Calvin's doctrine of "election," asserts that "the course of nations, and indeed the progress of humanity, does not take place in a chance or random way, that supernatural interventions never break the chain of historic acts, that every historic event has its warrant in some preceding event, and gives warrant to others that are to follow."

Narrowing his argument to the personal life, he says: "The intelligent man knows well that, in his personal behoof, the course of nature has never been checked; for him no miracle has ever been worked; he attributes justly every event of his life to some antecedent event; this he looks upon as the cause, that as the consequence" (pages 251, 252). Being a true supralapsarian, he holds that there was no liberty in man from the beginning, but that everything has been done according to the arbitrary will of God. Adam did what he did under iron necessity. God decreed it. This makes God guilty of all the crimes in human history. He was responsible for the slaughter of the Huguenots at St. Bartholomew, which Pope Gregory XIII. commemorated by a medal and by a *Te Deum* in the churches. He was responsible for the world tragedy of 1914, the most colossal crime in human history. If so, then human responsibility is a myth, and criminal codes built upon that idea are monstrous injustices!

Taking the two quoted statements in their inverse order, let me say first that, in saying "the intelligent man knows that no miracle was ever worked for him," he becomes responsible for an assertion which he can neither prove nor know. If he had said that no miracle had ever been worked in his own behalf, I should be forced to accept his statement without question; but when he asserts that no intelligent man has ever had a miracle worked for him, he usurps my prerogatives and presumes to speak for me; and not for me alone, but for the whole class of intelligent men. Was the leper whom Jesus cleansed (Matt. viii. 2-4) an intelligent man? Was

the paralytic whom Jesus healed (Matt. ix. 2-8) an intelligent man? I know not what his mental condition was, but the record says that "when the multitudes saw it, they marveled and glorified God." Was the impotent man whom Jesus restored at the pool of Bethesda (John v. 1-17) an intelligent man? He was intelligent enough in his talk: "He that made me whole, the same said unto me, Take up thy bed, and walk." Was the man who was born blind, whose eyes Jesus opened (John ix. 1-27), an intelligent man? He said to the Jews: "Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see." In that he displays a greater power of reasoning than the author of "Conflict Between Religion and Science." Was Nicodemus, a member of the Sanhedrin, an intelligent man? The evidence by which he arrived at the conclusion that Jesus was a teacher come from God was the miracles which attended his ministry.

But here is a modern test. Take a man—a drunken, bloated, beastly wreck of humanity. The habits of years have forged great chains upon him. He resolves to quit, but his will is weak, and his resolutions won't save him. He tries the "cures," but the old appetite is too strong for him; once more he lapses and is found lingering at the wine. Out of pity for him human society says, "We will make laws to protect this poor man." So they write a temperance statute upon the books, with severe penalties attached. But somehow liquor, which breaks every law of God and man, and in its diabolism out-devils the devil, gets to him and he plunges on down the way to ruin and despair. To him there

is but one law of life. The "cures" cannot save him. "Law" cannot save him. Man cannot save him. He cannot save himself. Is there no escape from the inevitable? Liquor is the *cause*. Is a drunkard's death the iron decree? No, there is the power of God. He hears the story of that infinite pity which nailed the Son of God to the cross of Calvary. He believes. He yields. The spiritual forces of the upper world reach down, enfold him, gather him up, break his fetters, give strength to his will, put power in his heart, and set his feet to walk in newness of life. This has come to pass over and over again in the experience of men, as can be attested by a multitude of witnesses living and dead. To assert that no miracle was worked in their behalf is to fly in the face of all reason. How was it done? By the introduction of a spiritual principle into the vital realm. With man it is a miracle; with God a natural consequence of his power.

Man requires the aid of a power beyond his own. Just as physical nature has never been observed to reach her best except by the intervention of man, so man has never been observed to reach his best except through the intervention of God. This want of man is indicated by the custom of prayer. Prayer presupposes a belief in at least the possibility of divine intervention. And as practically the whole mass of mankind, wherever found, have been observed in the practice of prayer—which is just as much "the experience of nature" as anything else—it amounts to a presumption equal to a moral cer-

tainty that such intervention is not only possible and probable, but necessary and frequent.

Coming to the second statement, that no supernatural interventions ever break the chain of historic events, let me say first that, if mere men are constantly reaching results which the ordinary processes of nature never would or could have produced, is it not an inevitable conclusion that God sometimes reaches results that are not only supernatural but superhuman? If there is a God at all, and he is in any intelligible sense the Creator and sustainer of the universe, where is the ground for rejecting the supernatural and miraculous? Being a person, and therefore free to act, is it not absurd to conclude that he can not and does not sometimes change the ordinary processes and manifest himself in unusual ways? Standing before the Diet at Worms, a lone monk cried: "Here I stand. I cannot do otherwise. God help me. Amen." God did help him, and from that hour it became possible for men in this world to worship God as they please. The course of history was changed. John Wesley said: "Give me one hundred men who fear nothing but God, who hate nothing but sin, and who are determined to know nothing among men but Jesus Christ and him crucified, and I will set the world on fire." He did set the world on fire, and changed the course of history. What of the Spanish Armada? Out of the Tagus it sailed in all of its supposed invincibility May 29, 1588, to "reverse the wheels of English Protestantism" and "restore the shattered dominions of Catholicism." On the first day out a storm arose of such violence as to shatter its arma-

ment and force it to put back to port for repairs. When it came out again into the open sea, Lord Howard, with "the will to conquer or to die," poured his broadsides with such terrible effect upon it that it was shattered and forced to seek safety in flight around the north of Scotland, where the storm-winds from the Orkneys completed "the wreck of what had been spared by English audacity." And what of Waterloo? Victor Hugo pointedly asks, "Was it possible for Napoleon to win the battle? We answer in the negative. Why? On account of Wellington, on account of Blücher? No; on account of God." Of course his opinion determines nothing except that there are great minds who do believe that there is a superintending providence which sometimes intervenes in human affairs, and that such an action as "Waterloo is not a battle, but a transformation of the universe." Who that has passed through the World War will assert that civilization was not saved by the intervention of God?

I contend that the Bible itself is of necessity of supernatural origin, and is therefore a stupendous miracle: (1) *Because it deals with ideas which lie beyond the recognition of the physical senses.* Man by searching could not have found out God, nor his ways and purposes. They had to be revealed to him. (2) *Because there are laws laid down in it which sinful man never would have written except at the command of his Creator.* (3) *Because the events foretold in it have been faithfully fulfilled in human history.* (4) *Because it alone of all books is an infallible guide to man through the gross moral darkness of this world.* I still hold to the "grotesque" theory

of "primitive men," that holy men of old spake as they were moved by the Holy Ghost, and "revere" the sacred book because it is the supernatural gift of God to man, and seek to obey its "commands" because they are the revealed will of God and not the vaporings of finite minds.

The arguments of these rationalists hold good only on the theory that there is no God. They divorce experience from all rational expectation drawn from any other source. They view the miracle simply as "a naked marvel." They shut their eyes to all evidence that may be drawn from its possible design. They grit their teeth and assert that such a thing cannot be, because, as they assume, it is not in "the order of nature." Their argument breaks down in the fact that they presume to know what "the order of nature" is, whereas they can know but very little. Man cannot know what the order of nature is beyond his own experience. He may assume, but assumption is not fact. So far as we know, it may be the order of nature, and it doubtless is, for the spiritual forces of the universe to supersede the vital, as the vital do the chemical and the chemical the mechanical. At any rate that is most agreeable to the facts so far as we know them, and upon that Christianity takes its stand.

Semeion, translated "miracle" in the Scriptures, is the common generic term by which all supernatural works are designated. In the Old Testament it is used to denote the divine pledge to the confirmation of some promise or covenant. For example, in Genesis iv. 15 "the Lord set a mark (*semeion*) upon Cain," as a pledge of his protection.

In Genesis ix. 13 God set his "bow in the cloud," as "a token (*semeion*) of the covenant" between him and the earth. In Genesis xvii. 11 God gave the rite of circumcision to Abraham, which was "a token" (*semeion*) of the covenant between him and Abraham's seed forever. In the New Testament the term is applied particularly to the works of our Lord, and not without great reason and significance. I have already pointed out that the evidence by which Nicodemus arrived at the conclusion that Jesus was "a teacher come from God" was the "signs" which attended his ministry. The first miracle he wrought in Cana of Galilee John calls "the beginning of signs"; the healing of the centurion's son, "the second sign." Why this particularity? It is to call our attention to the fact that these are "indications," "evidences," "seals," "signs," "proofs" that the one wielding these powers is wielding powers that belong only to God and is supported with divine inspiration and authority. *Semeion* is that by which a work or ministry is authenticated or proved. "Miracles were the attestations by God of the commission of him who represented himself as bearing a message from God to men. . . . Their testimony thus was not immediately and directly to the doctrine taught by the messenger, but rather to the messenger himself, and through him they stamped his message as from God." (Taylor.) These were his credentials. Just as surely as the "mark" of Cain attested God's protection, the "bow" of Noah proclaimed God's promise, and the "circumcision"

of Abraham revealed God's mercy, just so surely were the miracles of Jesus the tokens of his deity.

That this is the clear implication of the term is seen from a consideration of two other words used in the Gospels, *dynameis* and *orga*, signifying respectively *powers, faculties, capacities for doing (things)*, and *works, results*, both closely related and interdependent. Whenever a *faculty, capacity, or power* is exerted, it invariably issues in a *work or result*; and *vice versa*, a *result* is *prima facie* evidence of the existence and exertion of power. The opening of blinded eyes, the unstopping of deafened ears, the unloosing of dumb tongues, the restoring of diseased bodies, and the raising of the dead—all wrought in the open and before the startled gaze of the multitudes—are results which proclaim the existence and exertion of powers which do not belong to nature, animate or inanimate, and justify the conclusion of Nicodemus that God was with this Rabbi.

Just in this connection it is well to call attention to the use of another word in the Gospels, *exousia*, translated "authority" twenty-nine times in the New Testament. Those who witnessed his driving the unclean spirit out of the man in the synagogue at Capernaum (Mark i. 27) said of Jesus, "For with authority commandeth he the unclean spirits, and they obey him." The distinction between *dynamis* and *exousia* is this: *Dynamis* denotes possession of the ability to make power felt, while *exousia* means free movement in the exercise of that ability. Jesus therefore not only possessed supernatural power, but was free in the exercise of that power.

These "powers," "works," "signs," and "authority" of Jesus were natural and necessary to him. They were expected of the Messiah. The Old Testament was full of "signs," and it was believed that when the Messiah should come he would bring certain pledges of the truth of his teaching. The administration of water to the Jews in baptism was one of them. But neither that nor any of the other "signs" which attended his ministry was sufficient for them. The Jews were constantly demanding a "sign." In Matthew xii. 38 we are told that certain of the Scribes and Pharisees said to him, "Master, we would see a sign from thee." Again, at John ii. 18, the Jews said to him: "What sign showest thou unto us, seeing that thou doest these things?" Once more, John vi. 30, they said unto him: "What sign showest thou then, that we may see, and believe thee? What dost thou work?" Not only did the Jews constantly expect and urge "a sign," but the most merciless temptation of the devil was directed along precisely the same line, to induce him to go out of his natural course to make some wanton display of his power to prove his Messiahship. "The herald of a divine dispensation must have proof to offer that he does come from God," otherwise his claims are prostituted and his career ends in ignominious defeat. Both Jesus and the devil were aware of this; hence, the peculiar severity of this temptation. Yet Jesus was so splendidly poised that he never once went out of his way to manifest his supernatural power.

Now as to the sufficiency of the testimony, we have first to consider that of Jesus himself. When

John Baptist, from his place in prison, sent his disciples to ask, "Art thou he that should come, or do we look for another?" he said, "Go and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised" (Luke vii. 19-23). On another occasion he said to the Jews: "I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me" (John v. 36). Other instances might be cited, but these are sufficient. In making this claim he was either telling the truth, deceiving, or deceived. First, the presumption must be that he was telling the truth. If, according to the rule of the court, *a person on trial for a crime must be presumed to be innocent until he is proven guilty*, so also a witness should be presumed to be speaking the truth until the falsity of his evidence has been established. If *deceiving*, how is it that the purest morality the world has ever had came from a man so dishonest? If *deceived*, was he a visionary, an enthusiast, a dreamer, believing himself to possess powers which he really did not have? So some of the critics hold. How is it that an intellect so admirably balanced as never to be moved by caprice or swept away by impulse could have become the victim of such a hallucination? Ingersoll wrote a book on "The Mistakes of Moses," but who has attempted a book on "The Mistakes of Jesus"? Who has ever read the record and sat down and written, "Jesus ought not to have said this?" Who will read the record and write, "Here is something Jesus

did not say that he should have said," specifying what it is? I tell you that Jesus spake with divine authority. What he omitted need not be said, and what he said is the ultimate reach of wisdom. Even Renan, in his "Life of Jesus," has said that "his admirable good sense guided him with marvelous certainty"; that "his leading quality was an infinite delicacy"; and that "he laid with rare forethought the foundations of a church destined to endure." Either the critics must acknowledge that he was not deceived, or give up their belief in his intellectual soundness. They cannot hold on to both.

To the testimony of Jesus must be added that of the apostles. On the day of Pentecost Peter said to the wondering multitude in description of Jesus that he was "a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know" (Acts ii. 22). And toward the close of his life, after a long and fruitful, if hard, ministry, he could still say, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty" (2 Pet. i. 16). The apostle John testifies after this fashion: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; that which we have seen and heard declare we unto you" (1 John i. 1-3). Thomas, the doubting apostle, after witnessing the most incredible of all the miracles, was convinced, and cried,

“My Lord and my God.” Of these the same may be said as was said of Jesus, that they were either telling the truth, deceiving, or deceived. If *deceiving*, why is it that they followed their deceptions even to their own deaths? It is incredible that they should deliberately manufacture a lie and die in defense of it, without one man of them having in self-interest turned “informer” and betrayed the rest. Were they *deceived*? Their writings give no indications whatever that they could be easily imposed upon. I do not understand how any unprejudiced man can read their testimony without the impression that they are giving a straightforward account of the ministry of Jesus. To say that they lived in a miracle-mongering age and were so influenced by their environment as to be incapable of putting the proper value upon evidence, is to do them the rankest kind of injustice. They never once attributed a miracle to John Baptist, and plainly show that even the miracles of Jesus were hindered by unbelief. All the indications are that they were telling the truth.

To the testimony of the apostles must be added the witness of profane history. I adduce only one. Josephus, in his “Antiquities” (Book xviii., chapter v., page 548), says:

Now, there was about this time Jesus, a wise man, if it be lawful to call him a man, for *he was a doer of wonderful works [italics mine]*, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was Christ; and when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third

day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribes of Christians, so named for him, are not extinct to this day.

Born 37 A.D., and died 95 A.D., Josephus lived in the midst of those stirring times. A member of "a sacerdotal family," of "the chief family of the first course," through his mother "of royal blood," it may be presumed that he was qualified to be a historian of no mean ability; that he had no *bias* in favor of Jesus; that he was well acquainted with current events; and that here he gives simple utterance to the truth. If his witness is not to be believed, then it is useless to bring forward any other.

Finally, if all the testimony concerning the miracles of Jesus is to be set aside and rejected as untrustworthy and insufficient, it is not possible to establish anything by human witnesses, and all human history stands discredited.

CHAPTER VI

THE COMING KINGDOM

DURING the delivery of the Sermon on the Mount Jesus taught his disciples a prayer (Matt. vi. 9-13). The petitions of this prayer are seven. The first three deal exclusively with God: (1) "Thy name be hallowed"; (2) "Thy kingdom come"; (3) "Thy will be done." And it is seen that these occur in a descending scale, from himself down to the manifestation of himself in his earthly kingdom, and from his manifestation on down to his complete control of all human hearts.

The other four petitions have to do exclusively with men: (1) "Give us our daily bread"; (2) "Forgive our debts"; (3) "Lead us not unto temptation"; (4) "Deliver us from evil." These, one observes, are ranged in an ascending scale, from the satisfaction of bodily want up to man's deliverance from all ill.

This arrangement is not mechanical, nor accidental. God in his descent to man and man in his ascent to God meet in a kingdom, where God holds supreme sway over willing subjects whose hearts cannot delight in evil nor rejoice at another's pain, but whose aspiration is universal beneficence.

"Thy kingdom come" is the chief of all the petitions of this incomparable prayer, the one whose undertone is heard through all the rest. It reaches down and undergirds man, reaches up and embraces God, and brings Sovereign and subject together in harmonious relationship. It embodies the most an-

imating thought in the whole wide range of aspiration, for it contemplates a world in which one spirit rules, and all men, in spite of accident of birth or circumstance of fortune, move with a common and a righteous impulse.

But what is this kingdom for whose coming Jesus taught his disciples to pray? Evidently nothing like it had ever existed in the world, else it could not have been a *coming* kingdom. True, the kingdom in inward reality had existed in the world ever since there were men who "walked with God," as Enoch did, and "waited for his salvation," as Simeon did, as that whole catalogue of "the heroes of faith" recited in Hebrews xi. fully attests; but the kingdom as contemplated by Jesus in this petition had never been in existence. The Jews of that day even looked forward to its *coming*. The prophets had ingrained in Jewish thought that national religious hope. Some thought it would only mean deliverance from the Roman yoke, despotic Roman officials, and taxgatherers; some thought it would mean the expulsion of apostates and the bringing of all Israel to a complete outward obedience to the law; while others thought it would mean a revival of true piety and holiness. But the idea, whatever it was, was comprehensive, always collective, a hope involving the whole nation, that of a kingdom not grossly secular, yet distinctly worldly. And just when the expectation of the Jews was keenest they were startled by the exhortation of John, the forerunner of Jesus: "Repent, for the kingdom of heaven is at hand." With this exhortation of John's ministry the first exhortation of Christ's ministry was identical.

But what was this kingdom for whose *coming* men were to prepare by "a change of heart"? Jesus said to Pilate, "My kingdom is not of this world." Are we to suppose from this that Jesus had reference only to a purely ideal state which would have no earthly expression as a society and would only realize itself in another world? No, he did not mean that. The kingdom which he contemplated by this petition was *a kingdom in the world, yet not of it*. His rejection of the tempter clearly revealed that he rejected the methods of deceit and violence employed by the kingdoms of the world. He would not build up his kingdom by the use of hate and blood. He would not accept kingship over the nations as they then stood constituted, because they had been built up in that way. He sent away his disciples by boat and himself went up into a mountain to pray when the tempting multitudes on their way to the Passover offered to make him king. His was to be a kingdom established by a different process. He rebuked Peter for violence. All kingdoms established after that fashion must perish. He would have none of that, for his was to be "an everlasting kingdom." He deliberately flung away the sword, symbol of conquest, and lifted up the cross, symbol of service. He resorted not to carnal weapons, but employed the power of bleeding love. He spurned the crown that is won by rebellion and revolution and received the crown that is won by vicarious sacrifice. His course had no parallel at all in the world. The story of it is "the supreme drama of history." With open hand, defenseless, unarmed, he marched upon the entrenchments of evil to conquer by love and establish

a kingdom in which all men would be brothers; a kingdom from which the wicked in his sins should be excluded, but into which the most "violent" might enter by a "new birth" and become holy; a kingdom not of race, nor of place, nor of enforced subjection, but a universal society of men living as the sons of God, with all relations realized in time as though they were in eternity; and, finally, a kingdom not bounded by time and sense, but stretching forward to final consummation in that new and better state beyond the valley of the shadow of death.

But a kingdom implies a king. Who is the king of the kingdom? Jesus is the King of the kingdom. He holds authority from the Father. He said to Pilate: "I am a king. To this end was I born, and for this cause came I into the world." Much of the preaching of our day lays emphasis upon Jesus as teacher. He was a teacher, the greatest of all teachers. "Never man spake as this man." Into his incomparable philosophy he crowded all the wisdom of God. But Jesus was more than a teacher. Still others lay stress upon Jesus as a reformer. Even the modern Socialists claim him. But modern Socialism is fundamentally atheistic, and to root the kingdom of God in that soil would be like planting a tree in a bed of salt and expecting fruit from it. Many reforms have grown out of his ministry, but Jesus was not a reformer. He was not an initiator, but a propagator; not an innovator, but a consummator. Every last principle of his doctrine was foreshadowed in the Old Testament. He himself said that he came not to destroy, but to fulfill. He stead-

fastly refused to be a divider among his brethren. He declined even to order the adulterous woman stoned according to the custom of the Jews. Sociology and political economy lay quite beyond the range of his purposes. He was only concerned about the establishment of that kingdom whose object is "not meat and drink; but righteousness, and peace, and joy in the Holy Spirit."

And over that realm he was to be Lord, uniting in his person the offices of physician, priest, and king—a physician to heal all moral diseases, a priest to comfort and bless, and a king to protect and govern. As such he was to effect man's redemption, procure his pardon, secure his adoption into the family of God, provide for him an inheritance, seal him with the Holy Spirit of promise, create him unto good works, enthrone him in places of authority, and build humanity together into a temple for holy habitation which should be filled with his own indwelling presence and with all the fullness of God.

And having thus projected a kingdom inimical to the kingdoms of this world in their customary constitution, it was impossible for him to escape the force of the customary methods which worldly kingdoms employ to secure their establishment, the methods of hate and blood. Jesus had to die. But when he died he passed from "the naturally Jewish and Davidic form of his earthly appearance," was "set free from the form of Jewish nationality and the bond of theocratic obligations," and "agreeably to the spirit of holiness that had reigned in him" during his lifetime was demonstrated to be the Son of God by a resurrection from the dead, was restored

to the position as Son of God which he had renounced to become the Son of Man, and so was "placed in one uniform relation to the whole human race." The angel of the resurrection said to the devoted women, as they approached the tomb on that Easter morning, "He is risen." He is risen indeed! The Christ of humanity lives! He reigns!

"He rules the world with truth and grace,
And makes the nations prove
The glories of his righteousness
And wonders of his love."

"He must reign until he hath put all enemies under his feet"; until human relationships are rightly adjusted; until all wrongs are righted; until all the purposes of God are wrought out with reference to this world. "The last enemy that shall be rendered ineffectual is death."

But a kingdom also implies a law. What is the law of the kingdom? Love is the law of the realm over which Jesus rules. Under the old dispensation the Ten Commandments were by preëminence styled "The Law." These were ranged in two natural divisions, covering the relations of man to God and of man to man, making up the sum total of human obligations. The first four comprised man's duties to God; the last six, man's duties to man. The first group began with the supremacy of God, the Father; the second, with man, the father; thus putting the Creator first and the procreator second, the one the object of universal reverence, the other the object of universal honor.

But somehow the law failed of its purpose. Men learned to observe it only in outward circumstance.

Jesus extended the application of law by connecting it with a principle of the heart, thus making the *intention* of evil as culpable as the overt act. He embodied all moral law in a single utterance, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." And this was right, for basically, essentially, all sin against God is sin against man; and, reciprocally, all sin against man is sin against God. Paul crowded it all into a single word, "love," which he declared to be "the fulfilling of the law." This Bengel interprets to mean: "Pay every debt; let none remain due to any man, save that immortal debt of mutual love which, however fully paid, is still forever due." But even beyond the conception of Bengel lies the conception of Paul, who correctly interprets the mind of Christ: "Love finds no delight whatever in evil, but rejoiceth in the truth." Christ said: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love." And over yonder in the Intercessory Prayer he prays that they might all be one, even as he and the Father are one—a unity that can never come except through the reign of love.

This great germinal law of love is possessed of inexhaustible energies. Human life begins in love. The fabric that holds the family together is love. Love is the basis of all friendship and fellowship. Love equalizes human society. Under the name of patriotism love flows through the body politic as the lifeblood of a nation. Love absolutely never falls down in weariness. It moves on forever and hesitates at no service that will make men better and

happier. Hope, beneficence, reciprocity, charity, the forgiving spirit, unselfishness, purity of motive, the law of redemption, faith—all these flow out of love. The highest conception of God that man has ever reached is, "God is love."

But this conception of God has led to some fatal conclusions in our day. There is a very prevalent notion that God is too good to punish, and this conception is having its influence upon the governments of both Church and State. There is an amazing laxness in the enforcement of law and discipline in our day. Still men preach, in the face of the outrageous and alarming increase in bloodguiltiness in recent years, "Coercion is no remedy." That depends always upon how it is administered. If administered in hate, it is no remedy; if in love, it is a remedy. There are just two phases of political freedom, self-government and anarchy. As the interest of the whole will often be against the convenience of some, self-government depends for its existence upon the self-restraint of the majority. The only way to bring the minority into subjection is either by an appeal to conscience or to the policeman's club. *And the majority that fails to bring the minority into subjection sins against itself, and will ultimately be brought under the cold omnipotence of the mob, which is so easily aroused and so pitiless when provoked.*

Let America take warning! Let the stalwart majority no longer rest in complacent inactivity, secure in the conviction that the radicals in our country constitute so pitiful a minority that there is no danger. There is danger. Less than two per

cent of the population of France believed in the methods of the French Revolution, yet this negligible minority baptized France in blood. A pitiful few now control in Russia, but those few are maintaining in Russia the worst hell this world ever saw. It is a government of force, not of law; of the few, not of the many; of ignorance, not of intelligence; and poverty, disease, and misery unspeakable reign. Great classes of the best people are barred from any share in government. No person who has an income can vote. No merchant can vote. No clergyman can vote. And there are those who would institute that caricature on government in America. They are few in number, but powerfully organized and financed. The only way to prevent their success is to organize and educate the conscience of the masses.

The State or the Nation that will not educate its masses, enforce the decrees of its courts, and safeguard the rights of its citizens must ultimately pay the price of its cowardice and give way to some race with iron in its blood. There is a limit to which the monopolist of capital, the monopolist of labor, and the monopolist of crime cannot be suffered to go with impunity, for history shows that the tyrant always steps in to perform the task from which the people's representatives and judges recoil.

Love is a dynamic which compels the disintegration of evil. Envy, jealousy, hatred, lust, theft, adultery, exploitation, inequality, rebellion, war, murder cannot forever stand in its presence. These love will melt down with her tender ministries or

break at last with a rod of iron. Love moves forever forward in her mission to mankind. Like the holy waters of Ezekiel's vision her bounties flow in increasing abundance as the race moves on to its destiny. She has written into the laws of all nations those principles that protect the property, lives, and liberties of men. She is scourging from the temple of life and driving into dungeons of darkness the advocates of passion. She will yet deliver the earth of its briars and thorns and thistles and make it a fit inheritance for the children of God. She will put down all rule, all authority and power but her own. Before her all institutions of evil must fall. War, with its tale of horrors; the entrenched liquor traffic, with its record of infamy; heathenism, that hopeless, dead mastodon of humanity lying helplessly and uselessly upon the map of the world—all these must go down before the triumphant march of love. Faith catches that vision, hope sees the star, and listening love hears the rustle of the angel's wing coming to herald the dawn of that glorious day!

But equally also a kingdom implies a citizenship. Who are the citizens of the kingdom? This has been the battle ground of theologians. Some say he is a citizen who has simply been regenerated; some, that citizenship is merely membership in the visible Church; while for others it is "the hidden life with God," whatever that may signify. Enough time and energy have been wasted by the denominations in pulling one another's hair over this question to have saved a world, had those energies been rightly directed.

Let me say that, with all the misconception of the doctrines of Christ, with all the vanity and fanaticism of the adherents to Christianity, with all the bloodshed of Christian by Christian, the wonder is that Christianity has made any progress at all in the world. And the sooner we learn that a house divided against itself cannot stand, that the forces which cripple Christianity and impede its progress in the world are internal and not external, the better it will be for us and the race to which God hath appointed us to preach the gospel of his Son.

The Master, in his day upon the earth, was constantly speaking of "the kingdom." Those great parables of "the Sower," "the Leaven," "the Net," "the Mustard Seed," were all polemical and designed to drive out of the minds of those foolish Jews the idea that Messiah's kingdom was to be established by violence, and to teach them instead that the progress of "the kingdom," like the course of nature, is painfully slow in the world. More than one hundred times is the kingdom referred to in the first three, or Synoptic, Gospels. But no sooner do we pass from the Gospels to the Acts of the Apostles than we find those fine phrases, "the kingdom of heaven" and "the kingdom of God," which hung so constantly on the lips of the Master, displaced by the apostles with the term "Church." What was the reason for that? Are "the kingdom of heaven" and "the Church" coextensive terms? Is a man who is a member of "the Church" also a citizen of "the kingdom"? And is every man who is not a member of "the Church" also not a citizen of "the kingdom"?

If they are not coextensive terms, did Christ authorize the Church at all? And did the apostles have any conception whatever of the kingdom?

No amount of argument can ever get around Christ's declaration to Peter, "Upon this rock I will *edify* my Church," nor Paul's statement, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit." Jesus is forever on the side of the Church, and Paul is fully cognizant of the nature of the kingdom. But "the Church" and "the kingdom" were not then coextensive. They are not coextensive to-day. But it is contemplated that they shall be. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven," said Jesus. Not every one who is baptized or who assumes the obligations of the Church is or will be saved. Simon the sorcerer, though baptized and received into the Church, could not escape the penetrating eye of Peter, who perceived that he was yet "in the gall of bitterness, and in the bond of iniquity."

If "the Church" is not coextensive with "the kingdom," by whose authority was it constituted? And what was the purpose of it? It was constituted by Christ. *He gave no specific directions as to polity, and those who search for them search in vain.* There is no denomination in the world to-day whose *polity* conforms to the polity of the so-called "Apostolic Church." The question of polity was left to the *option* of those who were to compose the organization in different ages of the world. At any rate mankind has always acted on this principle. That fact should always be kept in view. *The Church was designed as*

a means to an end, and not as an end within itself. Whenever any Church is prostituted to an end, it misses its purpose. It may succeed in keeping its people in ignorance and hold sway for a time, but ultimately it will be stripped of its power. The ambition to build up the Church is holy, if it is thereby designed to make it a more efficient *means of bringing men into the kingdom of God*. But when it is designed to make it a means for political advantage, or for social prestige, or as a club to beat other denominations' ecclesiastical brains out, or as an engine of death, it then becomes an ally of unrighteousness.

The Church was established for man, and only as it meets human needs and copes with the problems that confront the human race is it a Church at all. The only reason it was ever organized was because humanity *en masse* was not fit for the kingdom of God. The general run of men had no conception of it. Even Nicodemus, "a ruler of the Jews," with centuries of church life and history behind him, had no adequate idea of it. The disciples, up to the moment of Christ's ascension, did not grasp it at all. "When they were therefore come together, they asked of him, Lord, wilt thou at this time restore the kingdom to Israel?" What "kingdom"? Why, the old political church-state of the Jews. Even after the descent of the Spirit at Pentecost they had no idea of separating from Judaism. And had it not been for special revelations to Peter, the remarkable conversion of Saul, the outpouring of the Spirit upon the family of the Gentile Cornelius,

and the bitter persecutions of official Jewry, Christianity would have died in its cradle.

The idea of the kingdom was therefore suspended while the leaven of the gospel was working through the Church to the leavening of the whole lump of mankind. In the mind of Christ the kingdom existed as an ideal before the Church was constituted. The Church is an agency; the kingdom is the end. The Church is temporary. It began with time and will end with time. The kingdom is everlasting. The Holy City, the New Jerusalem, which John in apocalyptic vision saw coming down from God out of heaven prepared as a bride adorned for her husband, was but a glimpse of the kingdom of God on its way to perfect realization among men. There will be no need for the Church when the kingdom is fully come.

The kingdom, then, is primarily individualistic. "The kingdom of God is within you." No man enters the kingdom until the kingdom first enters him. *They are citizens of the kingdom who acknowledge Christ as their King and are controlled by the law of the kingdom, which is love.*

This is the constitution of the kingdom for whose coming Jesus taught his disciples to pray. Why not let that kingdom come? Where can one find a commonwealth that can care for its subjects in all that concerns their essential well-being? "Commonwealth" means the common weal, the common welfare, the common good. But from a misconception of the term "wealth" we are often misled into seeking blessings in material accumulations. These fancied "blessings" more often turn out to be

"curses." Sometimes civilization seems to make great advances, then suddenly to recoil. The reason is, those "advances" were accompanied by moral degeneracy. "The love of money is the root of all evil." The World War began as a war of commercialism, and greed is still at the root of all that trouble. "Blessedness" is essentially spiritual. It consists in character, not in condition. Such *wealth* lies quite beyond the power of any earthly government to bestow.

But here is a kingdom pledged to the well-being of its citizens, and the Church which Jesus founded has as its task the bringing in of its universal dominion.

Will it ever come? It has been coming, is coming, and will come until the divine incarnation is complete. The tendency of the human race is to unity of thought and life and action. Even in the face of the world's present disturbed condition the believer is undaunted, and the eye of faith sees the hand of God leading and unifying mankind. Under the impetus of Christianity mankind is rousing from the lethargy of ages and coming forth as a strong man to run a race. Old systems, with all their direful train of abuses, effete ideas and priestcraft, are tottering to their fall, and upon their ruins will arise governments more in accord with the principles of truth and justice. The old notion that *by divine right* one rules and enjoys social prestige above his fellows is yielding to the universal truth that in the kingdom of God every man is a peer. Be man's condition what it may, the world has come to recognize that he is something more than a biological

specimen, to be inspected by the psychologist, dissected by the anatomist, and plundered by the unmerciful hand of monopolistic greed. God's kingdom is surely coming. The fatalistic optimism of human selfishness must be supplanted by that optimism which springs from a faith in the triumphs of what is right and honest and just and true. Imperialism, that kind which leads one nation to the bloody conquest of another, must yield to international comity; exploitation, to coöperation; and the barbarism of aggressive war, to the civilizing influences of world-wide peace!

O if the coming centuries immediately before us could unroll their wondrous secrets, we would fully realize that that kingdom which "cometh without observation," which is the kingdom of God, is the only real kingdom, and even now we would share in the transports of joy welling up in the hearts of those who descry the future, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Only the eternal energies of God can make possible the realization of such a hope as this. That those energies may be vouchsafed unto us, let us now and evermore devoutly pray, "Thy kingdom come."

CHAPTER VII

SIN AND DEATH

As one looks out upon the world around him a somewhat forbidding aspect greets his view. The curse of barrenness is upon the desert, the fury of the elements upon the forest, the beasts of the field prey upon and devour one another, the drought of summer makes havoc alike of plant and animal, the boreal blasts add their toll, the nations of earth still ply their trade of war, in whose wake follow swiftly the feet of want and woe, and the stamp of misery and death is written over all. What does it mean? Science calls it the remains of a primitive imperfection which, by the processes of evolution, will be shed, much after the same fashion as a snake sheds its skin; the Bible asserts that it is the result of a curse put upon the earth for man's sake, on account of man's sin, which can be removed through the processes of human redemption.

Hamartiology, or that part of theology which treats of sin, coincides with the Bible view. All the creeds of consequence in Christendom are agreed upon this point.

Now death, as employed in Scripture and accepted by the Creeds, has a threefold significance:

1. Physical death, or the separation of the soul from the body, in consequence of which the body is given over to dissolution.

2. Spiritual death, or the separation of the soul from God, in consequence of which the soul becomes corrupt in its lusts.

3. Eternal death, or the everlasting separation of soul and body from God, in consequence of which they become a prey to the worm which dieth not, which is the second death.

The Scriptures teach that death in its every form is a result of sin, and this is the only reasonable explanation that can be made of death.

Whether the teachings of geology with reference to the reign of death over creation in the epochs anterior to man are true or false, I cannot here take space to discuss; but even if they are true, that fact does not and cannot nullify the Biblical teaching that the entrance of physical death into the world, so far as man is concerned, was occasioned by sin. Although man's body was of animal organization and possessed the natural possibility of death, still it was not for that reason bound to die—no more than that, because I have in me the possibility of crime, I must perforce become a criminal. Had man remained obedient to God, and thereby united to him, he no doubt would have been transformed, even as Enoch and Elijah were transformed and Christ was on the verge of transformation at his transfiguration. If this be not true, pray, what explanation will one make of the tree of life? And what is one to infer from St. Paul's expression, "the redemption of our body"? Now, "redeem" means *to buy back*. But *buy back* from what? Evidently its present state of weakness, sinfulness, decay, and death. But *to what*? *The immunity from death it enjoyed before the fall*. No other explanation is even decently possible. The whole program of the resurrection was launched upon that basis. This

privilege which God intended should be extended to holy men was withdrawn from guilty men and the consequence of the withdrawal announced, "Dust thou art [and, as such, canst die], and unto dust thou shalt return [or, in fact, shalt die]."

Those who dismiss with a sneer the Biblical teaching that "sin brought death into the world, with all our woe," are either sold under bondage to *the evolutionary theory*, or have failed to profit from Pope's caution,

"Drink deep, or taste not the Pierian spring."

Though one, by means of "the documentary theory," be able to dispose of Moses, he should still have a care how he dissents from Paul on a question of Biblical teaching.

Whether, then, we accept as fact or dismiss as fiction the story of Adam and his apple, we are arrived at the truth that physical death was introduced into the world of mankind by the sin of one man. And this first sinner, whoever he was, not only sinned and died himself, but also laid all of human life open to sin and death. When once sin had crossed the threshold it possessed the immediate advantage of being able to strike at all who were in the house, and the universal testimony is that it did not hesitate to *strike*. Changing the figure, Adam in his sin merely pierced the dike and made entrance for the flood that poured through and engulfed humanity. Had God immediately enforced the penalty and struck him dead upon the spot, would not the whole race have perished with him? How much less, then, did the race, seminally contained in him and

seized with the tendency if not the spirit of revolt to which he adhered in that hour, become a dying race? Verily, we are born dying, and with a strong inclination to evil. As the matter stands in our seventh Article of Religion:

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of man, that naturally is engendered of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

The strong tendency of man to crime cannot be denied. All history is chiefly a record of human guilt. Penal statutes, wherever found, were framed solely for the purpose of restraining this tendency in man. Even death itself appears here as the visible proof that we all like sheep have gone astray and as sinners are under the invisible judgment of God.

But where does the responsibility for all this rest? There are those who are ready enough to grant that man is a sinner, but who still assert that his responsibility is only secondary. They contend that man could not have sinned if God had not made him capable of sinning, and that therefore the primary responsibility belongs to God. That God made man capable of sinning is true, but that fact no more makes God responsible for man's sin than I am responsible for the sin of my son from the mere fact that I am his father. God is not an abstraction, as the philosophers make him, but a person, as the Scriptures teach. Impossibilities exist for God as well as for man. Even God cannot make a circle square, nor a part equal to the whole. No more could he make a machine a man, nor man a machine. God,

as a free agent, made man and divided sovereignty with him. Hence, *man is free*. That which distinguishes him as man is the fact that he is the creature of uplifted countenance, with eyes that look up. This indicates that he alone of all the creatures God put upon the earth was not to be governed by instinct, but by that to which his countenance is lifted—namely, *a law designed to govern him who in turn was designed to govern all the world besides*.

Before man ever existed this law was possible; and as soon as he existed the law was in effect, antecedent to knowledge, independent of experience. Without an immediate revelation from God of the existence of this law, experience alone must have furnished to man the occasion of its discernment; for in a state of nature man's thought would not first have been of a speculative character, but of the preservation of his being in the world of nature. Moral knowledge he could not have had until experience had furnished the data out of which to construct a law. Revealed, the fact of law became a matter of knowledge to begin with, and conscience, as a function of the heart, discerned and confirmed it. By means of this "power of sight," this conscience, came "the consciousness of obligation toward God," without recognition of and submission to which one's manhood fails.

But, it must be remembered, God gave man two natures, the natural and the spiritual. On the spiritual side he is like God; on the natural, like the animal. For the government of the spiritual and the natural in man God fixed but one law, that law of

which I have just spoken, intending that the animal nature should always be kept in subjection to the spiritual. But there remained the possibility for the animal passions, multiform and complex, to break away from their subjection, in their clamor for gratification, and mark out a path or law for themselves.

As to whether this should be so or not, man was given the power to determine. Though he was limited, finite, he had the power of private direction. In other words, he was free. That means nothing more nor less than that God made man capable of disobedience. Had he made him otherwise, obedience would have been impossible. If wickedness could not have been, righteousness could not have been. This does not imply that man had to know and do evil in order to know and do good; it means that, had there been no *ability* for him to do evil, there likewise would have been no *ability* for him to do good. Where there is no alternative for the will its choice has neither merit nor demerit. And this power to choose was not something superadded to man's being; it was a law of his being—he had to choose. And the choice he made was to determine his fate, whether he should be godlike or brutelike. He was made the architect of his own spiritual fortune. The cringing puppyism that persists in disobedience and whines at responsibility may be well enough for a dog, but it is hardly worthy of a man.

In Romans vii. 23 the apostle Paul gives a graphic picture of the struggle between conscience and passion. After expressing his delight in the law of

God as found in conscience, he says: "But I see another [different] law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Here the word "law," which he asserts exists in his *members*, cannot mean law in the ordinary sense. God is the author of all law, and I am perfectly sure he never made any "law of sin." If such a "law" exists, it was produced by the passions and impulses of the natural man in their struggle for supremacy over the spiritual, and can therefore be nothing more than an inward principle of action which operates with the regularity and seems to have the force of law. So considered, we have then two laws, the one "the law of the mind" and the other "the law of sin and death."

Now the conflict which "the law of sin" wages against "the law of the mind" is precisely what constitutes *temptation*. This "temptation" is not necessarily to our hurt, but may be to our profit. The apostle James would have us "rejoice" at it: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." And the same writer assures us that the man is "blessed" who endures temptation.

Who, or what, then, is responsible for this "conflict"? Is God? So some believe, and so some seem to have believed in the apostle's day, for we find James saying (and certainly in answer to some argument), "God cannot be tempted with evil, neither tempteth he any man." Who, then, tempts man? The devil is the father of temptation. But

how does this articulate with that other saying of James, "But every man is tempted, when he is drawn away of his own lust, and enticed"? The picture and figure are drawn from hunting and fishing, and suggest craftiness. The hunter or fisherman is the agent who displays the bait, intended to appeal to the lust of bird or fish and lure it from its retreat to captivity. But the "captivity" is not due to the craftiness of the agent, nor to the *bait*, but to the lust of the captive. Had there been no "lust," or had that lust been mastered, there would have been no *captivity*.

So the "of" of the passage expresses the source and not the agent of sin. The devil is the agent of sin; the lusts of man, the source of sin. The devil places the bait which excites, inflames, moves the passions of man; but the devil's bait does no harm, until man's own lusts have prevailed upon him to appropriate that bait and make it his own. Man has the final say as to whether any incitement to evil shall issue in sin or not. Temptation is not sin. "Yielding is sin." So, literally, a man is "tried by his own [peculiar] lusts." By them he is drawn away from "the law of the mind" and "enticed" to yield to "the law of sin in *his* members." Hence, *sin has no place in objective existence and outside the will of man.*

The apostle uses a very strong word to show the violence of this "conflict"; *epithumia*, from *epi*, "upon," and *thumos*, "passion," in turn derived from *thuo*, which means to rush on unchecked, as the wind; to move with violence, as a swollen river; to rage with the fury of battle, as, in the Odyssey,

"the ground boiled with blood": hence, unchecked, uncurbed, unrestrained passion, sensual desire, lust. Precisely the same word is used by the Master in Matthew v. 28, "Whosoever looketh upon a woman to lust [*epithumesai*] after her hath committed adultery," etc. When this burning passion, this sensual desire, lust, *had taken one captive* (not "conceived," as the King James has it), literally captured him (*sullabousa*, Aorist, denoting completed action) and holds him at its mercy, then sin results. Reason has abdicated to passion. There is one reason; there are many passions; and the man who is under the control of the passions is, like a wave of the sea, driven and tossed, subject to whatever passion happens to be master at the time. He has literally gone to pieces, fallen to staves, like a dry barrel. The reign of sensualism is on. He has been brought "into captivity to the law of sin." He is spiritually dead.

From this it will be seen that no man can commit sin until he allows his countenance to fall, surrenders his manhood (I use the term in its original sense of *courage*), gives up the mastery over his passions, loses faith in God, and hands his credentials to the devil. In proof of this position I cite two instances, Adam and Cain, though their number might be greatly multiplied.

"And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked [*gumnos*, so the Greek; "defenseless, unarmed," so the word]; and I hid myself." Now manhood is *courage*. That "courage" Adam, through dis-

obedience, had lost. He was therefore *unarmed*, without defense before God, and being so was *afraid*. "And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?" Back in the preceding verse we find the answer. Cain was jealous of and angry at his brother. He was a sinner, and in the process of becoming one he allowed his eyes to fall from the law of God to the lusts of his flesh. He surrendered his *manhood* and became a coward. Thus the consciousness of sin (not "conscience," as Shakespeare has it) "makes cowards of us all."

That surrender of manhood the apostle denominates *hamartia*, "sin," a violation of the divine law in thought or in act. It is also defined as "a missing the mark." The "mark" which sin causes one to "miss" is *the realization of perfect manhood in Christ Jesus*, which Paul characterizes as "the high calling of God," and which God has set to distinguish the end of a race where that manhood as a "prize" by human beings may be won.

Ah, Christ was *Master*, master over passion, master over "the law of sin and death," master over the prince of the powers of hell, master over the grave! He was never *unarmed*, never defenseless, never afraid! And God would have every one of his children to be like him. What a prize!

Anything whatsoever that hinders one in the race for that *prize* is sin. Anything that makes one miss that *mark* is sin. Sin blunts the sensibilities, weakens the will, clouds the intellect, deadens the conscience, gives mastery to the appetites, enfeebles the body, and makes one more and more incapable

of winning the race of life and regaining the lost prize of manhood. Hence, Paul exhorts us to lay aside every weight and "the sin which doth so easily beset us," that we may "run with patience the race that is set before us, looking unto Jesus the beginner and finisher of our faith."

But suppose one refuses to heed this earnest exhortation of the apostle: what then? Thayer says: "*Hamartia* never denotes vitiosity." No, but it may lead to that, just as temptation may lead to sin. Sin is progressive in its character. Like leprosy, it attacks the extremities first, then as a principle of life gradually eats its way on in to the vitals, when the destruction of spiritual affections and moral manhood becomes complete. The sinner is then wholly and unalterably depraved, with all sense of religious feeling and principle gone and no power to call them back. Like guilty Cain, he has entered the land of perpetual unrest (Nod), from which there is no return. This is synonymous with *thanatos*, "death," in Scripture, which means *everlasting separation from God and all holiness*. Of course actual assessment of the penalty cannot be made until the general judgment, but there is absolutely no warrant in Scripture for the belief that one must die physically before that stage in sin has actually been reached. This is a horrible thought, but one must face it in anything like an exhaustive treatise of sin.

"While the light holds out to burn,
The vilest sinner may return,"

may be true of all sinners in this life except those who have sinned away their day of grace. Who is

there that has not seen men damned before they were dead? This is the philosophy of Christ's teaching with reference to the man who builds his house upon the sand: "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

If this teaching were not temporal, and my interpretation seem strained, we have yet the direct statement of Jesus: "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men." This is certainly temporal, for the forgiveness of sin takes place in time, not in eternity. The story of the Rich Man and Lazarus certainly teaches that in the other world there is "a great gulf fixed," which faith cannot bridge, nor the love of God span if it would!

In view of this possibility, let him in whom all hope is not yet dead earnestly cry:

"Jesus, let thy pitying eye
Call back a wandering sheep;
False to thee, like Peter, I
Would fain, like Peter, weep.
Let me be by grace restored;
On me be all long-suffering shown;
Turn, and look upon me, Lord,
And break my heart of stone."

CHAPTER VIII

THE CONQUEST OF SIN

IT would be too dark and forbidding to leave man at the point where we found him at the close of Chapter VII. No treatise on sin can be anything like satisfactory which does not give consideration to the conquest of sin. Either God must find a way through man to conquer sin, or sin through man will find a way to conquer God. While God could not invade man's premises, uncreate his own creature and refuse to allow him to act and learn by action, it was wholly within his province to interpose in his behalf and provide a way out of the trouble into which misguided man had fallen.

The first step in the solution of the problem was "The Covenant of Blood" into which Jesus entered with the human race.

H. Clay Trumbull, in his "The Blood Covenant" (Third Edition, pages 4, 5), says:

One of these primitive rites, which is deserving of more attention than it has yet received, as throwing light on many important passages of the Bible teaching, is the rite of blood-covering, by which two persons enter into the closest, the most enduring, and the most sacred of compacts, as friends and brothers, through the inter-commingling of their blood, by means of mutual tasting, or of its inter-transfusion.

He thus describes a present-day instance of it, which took place "in a village at the base of the mountains of Lebanon," as given to him by a native Syrian:

It was two young men who were to enter into this covenant. They had known each other and had been intimate for years; but now they were to become brother-friends in the covenant of blood. Their relatives and neighbors were called together, in the open place before the village fountain, to witness the sealing compact. The young men publicly announced their purpose and their reasons for it. Their declarations were written down in duplicate—one paper for each friend—and signed by themselves and several witnesses. One of the friends took a sharp lancet and opened a vein in the other's arm. Into the opening thus made he inserted a quill, through which he sucked the living blood. The lancet-blade was carefully wiped on one of the duplicate covenant-papers; then it was taken by the other friend, who made a like incision in the first user's arm and drank his blood through the quill, wiping the blade on the duplicate covenant-record. The two friends declared together: "We are brothers in a covenant made before God: who deceiveth the other, him will God deceive." Each blood-marked covenant-record was then folded carefully, to be sewed up in a small leathern case, or amulet, about an inch square; to be worn thenceforward by one of the covenant-brothers, suspended about the neck or bound upon the arm, in token of the indissoluble relation.

In view of this Oriental custom, he says that there is more than coincidence in the fact

that the Arabic words for friendship, for affection, for blood, and for leech, or blood-sucker, are but variations from a common root. *Alaqa* means "to love," "to adhere," "to feed." *Alaq*, in the singular, means "love," "friendship," "attachment," "blood." As the plural of *alaqa*, *alaq* means "leeches," or "blood-suckers." The truest friend clings like a leech, and draws blood in order to the sharing thereby of his friend's life and nature.

This eminent investigator has found many variations of this primitive rite among the tribes of Africa. David Livingstone and Henry M. Stanley

give descriptions of it, and in one way and another Stanley is said to have entered into blood-covenant with all the leading families of equatorial Africa. Similarly also he points out traces of the same primitive rite in the folklore of the Norseland peoples of Europe. When Odin, "the beneficent god of light and knowledge," failed to invite Loké to a certain "banquet of the gods," Loké found entrance, reproached his brother Odin, and thenceforth became the god of discord. The incident is commemorated in Scandinavian song:

"Father of Slaughter, Odin, say,
Rememberest not the former day
When ruddy in the goblet stood,
For mutual drink, our blended blood?
Rememberest not, thou then didst swear,
The festive banquet ne'er to share,
Unless thy brother Lok was there?"

Instances of it are found in China; in parts of Borneo; among the aborigines of North and South America; and the peoples of the Society Islands. He turns the light of the classics upon the custom, and quotes from Tacitus and Lucian to show "this rite of blood-brotherhood as practiced in the East." He quotes from Sallust, to show Catiline's use of it in his "Conspiracy." In the Egyptian Book of the Dead, which was nothing but a sort of funeral ritual, he finds "several obvious references" to the practice of blood-covenanting in the Eleventh Dynasty, far back of the days of Abraham. Indeed, he asserts that "there are historic traces of it, from time immemorial, in every quarter of the globe." He further says:

And so this close and sacred covenant relation, this rite of blood-friendship, this inter-oneness of life by an inter-oneness of blood, shows itself in the primitive East, and in the wild and prehistoric West; in the frozen North, as in the torrid South. Its traces are everywhere. It is of old, and it is of to-day; as universal and as full of meaning as life itself.

It is interesting to note the practices of man that have grown out of this custom. It has been an age-long practice to use the armlet, the bracelet, the necklace, and the ring as symbols of a bond of union between the giver and the receiver. Mr. Trumbull gives it as his belief that these customs are a direct consequence of the practice of binding the covenant upon the arm, or hanging it about the neck, of the participants. At the coronation of the Sovereign of Great Britain, even at the present day, the Archbishop of Canterbury places "The Wedding Ring of England" upon the fourth finger of the king's right hand, in token of the covenant between the sovereign and his people. I would add to these the custom of lifting the hand in taking an oath before the Court. It is an offering of the blood to God, in token of fidelity to the truth.

The idea underlying all this is that the blood is the life of man. Not only is it his life, but it has a vivifying power when transfused from a vigorous and healthy man into the veins of one sick and depleted. *Transfusion of blood* has come to be a practice in modern surgery. It is even asserted that it was practiced by the ancient Egyptians, the Hebrews, and the Syrians, but it is not known with what success. If they knew the art, the secret was lost. At this day the king of the Zulus, in South Africa, when sick has a portion of the blood taken

from his attendants and introduced into his circulation. Eminent medical authorities assert that health itself can be transfused with the blood of a healthy man. The inflowing life drives out disease and death. *Thus blood-giving is life-giving.*

Not only does there seem to have been a universal idea that the transfusion of blood imparts life to the receiver, but also that which is the most desirable in the nature of him from whom the blood is received. The savage custom of drinking the blood and eating the heart of enemies killed in battle was founded on the idea that the bravery of the deceased passed on with the blood to the victor. In an article I saw recently contributed to the *New York World* it is asserted that Mr. Frederick O'Brien, the distinguished American traveler and author, who recently spent a year in the Polynesian group of islands in the South Seas, puts in the mouth of Kahauti, a cannibal chief, these words: "I killed Tufetu . . . and ate the right arm . . . that had wielded the war club. That gives a man the strength of his enemy."

Nor is that all. Blood has been universally held as a means of inspiration, because blood, which is life, has been accounted as belonging to him who is the author of life. The giving up of blood to him was the giving up of life to him, and the surrendering of life to him was but the entering into communion with him. Mr. Trumbull says at this point:

Whatever has been man's view of sin and its punishment, and his separation from God because of unforgiven sin (I speak now of man as he is found, [without the specific teachings of the Bible on this subject]), he has counted blood—his

own blood, in actuality or by substitute—a means of inter-union with God, or with the gods.¹

In process of time there came to be other variations of the custom, ultimately the practice of pledging in the wine cup and the substitution of the blood of the animal for the blood of the man, which substitute blood was offered vicariously and sprinkled upon the altar of sacrifice.

There can be no doubt that all these are “perverted vestiges” and unconscious prophecies brought down from the primal religion, pointing to the Cross of Calvary and the Brotherhood that should come as a consequence of that sacrifice. To some the Christian Brotherhood will appear as the culmination of a gradual evolution of the idea from a barbarous beginning; but to me all these things point to a common origin in the early Asiatic home of the scattered peoples of the world, and to a common theme, *The Redemption of the Race through the Blood of Christ*.

Herbert Spencer thus accounts for the idea of *A Universal Invisible Agency*:

From dreams arises the idea of a wandering double; whence follows the belief that the double, departing permanently at death, is then a ghost. Ghosts thus become assignable causes for strange occurrences. The greater ghosts are presently supposed to have extended spheres of action. As men grow intelligent, the conception of these minor invisible agencies merges into the conception of a universal invisible agency; and there result hypotheses concerning the origin, not of special incidents only, but of things in general.²

But that men intuitively know God, or reach the

¹“The Blood Covenant,” page 148.

²“First Principles,” page 24.

idea of him by a naturalistic process, first in a crude, barbarous way, then after an enlightened fashion as *evolution* carries them on, is an assumption of science which has been proved utterly unscientific. Rev. Thomas H. Gallaudet, who introduced into this country the system of deaf-mute instruction, tested those brought under his care on the point of "spiritual conceptions," and his testimony was that he never found a person who, prior to specific instruction, had any idea whatever of the existence and nature of God. If primitive man, according to Spencer, *evolved* the idea of "a universal invisible agency" by means of dreams, why have no deaf-mutes been found who have evolved the same idea by the same process?

Thus the necessity for an external revelation is seen. How that original revelation was corrupted, distorted, and twisted, sometimes almost out of recognition, is accounted for in the "Encyclopædia of Freemasonry" by Albert G. Mackey in the topic "Dispersion of Mankind" as follows:

The knowledge of the great truths of God and immortality were known to Noah, and by him communicated to his descendants, the Noachidæ or Noachites, by whom the true worship continued to be cultivated for some time after the subsidence of the deluge; but when the human race was dispersed, a portion lost sight of the divine truths which had been communicated to them from their common ancestor, and fell into the most grievous theological errors, corrupting the purity of the worship and the orthodoxy of the religious faith which they had primarily received. These truths were preserved in their integrity by but a very few in the patriarchal line, while still fewer were enabled to retain only dim and glimmering portions of the true light.

In view of all this, how full of meaning is that

act of Jesus when, at the Feast of the Passover, on the point of realizing or fulfilling the original promise of Genesis iii. 15, he took the cup and blessed it, and gave it to his disciples, saying, "All ye drink of this, for this is my blood of the new testament [covenant], which is shed for many for the remission of sins" (Matt. xxvi. 27, 28). By that symbolic act he received them into the covenant of blood. Thenceforth they were to be bound to him by the strongest ties conceivable. "If ye ask anything in my name, I will do it" (John xiv. 14). "Greater love hath no man than this, that a man lay down his life for his friends" (John xv. 13). "Henceforth I call you not servants [slaves]: . . . but I have called you friends [intimate companions]" (John xv. 15). Away back yonder in the synagogue at Capernaum he had said: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John vi. 53). Even beyond that he had said: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth on him might not perish, but have everlasting life" (John iii. 14).

The death of Jesus, then, was not an accident; it came by the determinate purpose of God. It was not an incident; it was a moral necessity. Jesus said "must," using that form of the verb which is suggestive of moral obligation, "denoting especially that constraint which arises from divine appointment." It is an unavoidable, urgent, compulsory *must*.

But why was it necessary for Jesus to die? I

am willing to concede that Jesus in the passage immediately cited above more probably alludes to "the heavenly exaltation which he was to attain by the crucifixion" rather than to the crucifixion itself, as a careful comparison with John viii. 28 and xii. 32 may reveal; yet the process of "exaltation" includes the cross *as the only means to the attainment of that end*. Between the humiliation and exaltation the cross was imperative. Just as, in the same manner, after the same fashion as, Moses lifted up the serpent in the wilderness, even so the Son of God had to be lifted up.

Was the necessity for his death found in the fact that he was human and had therefore to die, just as other human beings died? Did the incarnation, under the actual circumstances of humanity, carry with it the necessity of the passion? Did the fact, "Dust thou art," in his case carry with it the curse, "and to dust thou shalt return"? "He knew no sin," and it could not therefore be that he must die on that account. Does it not occur as a most singular thing that we are nowhere told in the Scriptures that Jesus was ever sick? And what significance has it that Jesus put forth his hand and *touched* the leper who came and worshiped him, *touched* one afflicted with an infectious and incurable disease, *touched* him from whom people and kindred shrank in horror, if it be not true that Jesus was not liable to infection and disease as other men were? To me it is unthinkable that Jesus could have died in the natural and ordinary way, just as it is unthinkable that Adam would have died if he had not sinned. The penalty God attached to violated

law was death; Jesus was guilty of no violation; hence, death was not possible from that quarter.

Then why was it necessary for Jesus to die? Let us come to an immediate answer: *It was necessary in order to the remission of sins.* This, however, is not to be understood as an iron decree of God which Christ had to obey. There was a race dead in sin, that could not be revived except by the transfusion of new, life-giving blood. To Christ there was the choice between allowing the race to die and rot in sin, or of bringing health and life to them by the giving of his blood, and he chose the latter. He gave himself. It was a voluntary sacrifice. "Greater love hath no man than this."

Here we are met by a cloud of objectors, men in the Church as well as out of it. First, there are the sponsors for this modern doctrine known as "The Moral Influence Theory," who hold that "the idea of an objective atonement was invented in order to satisfy the exigencies of rigid theories concerning the divine justice," as though the great theologians of the Church in ages gone had no knowledge of God's revelation, and had therefore to fill up their time by manufacturing "clumsy inventions," to be discovered by the theological jacksnipes of our day, who, having nothing else to commend them to public notice, resort to spectacular attacks upon men "the latchet of whose shoes they are not worthy to unloose."

The death of Christ as the objective ground of the atonement is not the creation of dogmatic theology. Before dogmatic theology this doctrine was, just as the stars were before the science of astronomy,

or the earth was before the science of geology. And through more than nineteen centuries the Church has held tenaciously on in unbroken succession to the belief that God grants pardon to man, not on account of Christ's death strictly speaking, but through the giving of his blood. From this as a center all Christian dogmatism radiates. But the doctrine was stated and accepted as an article of faith before the rising intellectual life of the Church brought on the age of theory. Therefore if any have a quarrel on account of the doctrine, his quarrel must be with Christ himself and not with the "theologians." And our subject of inquiry is not whether the death of Jesus, as the ground of our forgiveness, comports with human ethics or not, but whether the Word of God teaches that we have redemption through his blood.

We have already seen from Mr. Trumbull's investigations that the idea universally held by the heathen in making their sacrifices to the gods was that of *substitution*. It must be stated, however, that they had no conception of the historico-redemptive use of them. It remains now to be seen what that historico-redemptive conception is. Cremer tells us that "all Old Testament sacrifice, all sacrifices connected with the scheme (I do not like the word) of grace in the Bible have especial reference to sin" (Heb. v. 1). From this and the additional fact that all sacrifices were discontinued upon the realization of New Testament redemption it is seen that Biblical sacrifice bore the character of *substitution*. (See Cremer, page 291.) Christ in his

death literally put an end to sin offerings. He substituted them.

The testimony of Jesus supports this view. We have already seen how that he, at the Pass-over Supper, gave his disciples the cup, saying, "This is my blood of the new testament, which is shed for many for the remission of sins." It now remains to be seen how the apostles understood it. Peter says: "For Christ also once suffered for sins, the just for the unjust, that he might bring us to God." John says: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." St. Paul says: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep we should live together with him."

In the New Testament there are nineteen passages which represent that Christ died for sinners; seven that he suffered for sins; three that he bore our sins; and two that he was made "sin" and "curse" for us. There are twelve passages which assert that remission of sin and deliverance from its penal consequences are due to the death of Jesus. In three instances he is our "justification"; in nine our "redemption"; in five our "reconciliation"; in four a "propitiation" (or covering) for sin.

What do the terms "ransom," "redeem," "propitiation," "reconciliation," "remission," "for," and "sacrifice" mean? The fundamental idea of *lutron*, "ransom," is the same as that found in Numbers xxxv. 31: "Moreover ye shall take no satisfaction [nothing as a substitute] for the life of a murderer,

which is guilty of death; but he shall surely be put to death." The idea is the same in Matthew xx. 28: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom [substitute] for many." Similarly also Mark x. 45. A *ransom* is the price of expiation, as equivalent for punishment due, and frees from the consequences of guilt. *Exagoradzo* (redeem), literally, to buy out of the agora, or market place, all there is in it to be bought; to buy out, and hence to redeem, prisoners. Christ, by offering the satisfaction that was due (Gal. iii. 13), freed us from our liability, by reason of which we are bound to him. *Hilasmos* (propitiation) means reconciliation, expiation, a covering for sin. *Hilaskomai* (to make reconciliation) means to make expiation, not with the idea that God is alienated from man, and that he requires to be changed. The death of Jesus is not to be understood as a bribe to God, by which he was won over to disregard what justice would have required him to punish. God is the same yesterday, to-day, and forever, and an expiation (a substitutionary suffering of the punishment) was necessary that, for righteousness' sake, he might not have to change, or adopt a different course of action from which he had always followed; and the expiation was such as his own love instituted and gave; and he instituted and gave it, because man in his sin could neither venture nor find one. (See Cremer, page 303.) *Aphesis* (remission) means the setting free of a prisoner, the canceling of debt, the forgiveness of sin. *Anti* (for) literally means *in front of*. Robertson ("A Grammar of New Testament Greek," page 573), after giving a very careful

explanation of its meaning, says: "These important doctrinal passages (Matt. xx. 28 and Mark x. 45) teach the substitutionary conception of Christ's death, not because *anti* of itself means 'instead,' which is not true, but because the context renders any other resultant idea out of the question." See also *anti tou patros* ("in the room of his father"), in Matthew ii. 22. *Huper*, "for," literally means *over*, but in 1 Timothy ii. 6 it manifestly carries the idea of substitution. The idea cannot be got rid of in Galatians iii. 13 without doing violence to the context, nor in John x. 15, nor in Romans v. 6.

That Jesus Christ in his suffering and death was a substitute for us; that the iniquities of us all were laid on him; and that by his stripes we are healed, is, next to the fact of God, the best-authenticated doctrine in Holy Writ.

That this theory embraces all there is in the Atonement I would not be so foolish as to assert. No human theory can possibly embrace all. But that it embraces more of the truth than any other human theory, I will say. For consider that twice before the final sacrifice of the cross Jesus gave his blood, once in circumcision, by which he entered into the covenant with Abraham and pledged his blood in fidelity to it, becoming a partaker of it according to the flesh, that all who through faith might become his in the ages to come might also be heirs of the faithful Abraham.

But that was not sufficient, and he made yet another offering of blood, even "the bloody sweat." After the institution of the Supper he went with his disciples across the brook Kidron to the Garden

of Gethsemane, the Place of the Olive Press. There, at the entrance to that garden, in the shadow of the trees, amidst stillness and darkness, save only the weird light of the Passover moon, he cried, "My soul is exceeding sorrowful unto death," went forward a little, fell down on his face, and in the broken language of sorrow poured out his heart in prayer to God. For one hour he endured that more than mortal agony, shuddering nature contending against indomitable will, the violent commotion of the nervous system turning the blood out of its natural course through every pore, until the "I will" of submission burst from his lips and stilled the tempest of his soul to a holy calm. No wonder the litany cry of the Ages goes up to him,

"By thine agonizing pain,
And bloody sweat, we pray;
By thy dying love to man,
Take all our sins away."

But neither the offering of blood in circumcision nor that of "the bloody sweat" was sufficient. The Covenant of Blood could not be consummated without the death of the Covenanter. So Jesus passed to the Judgment Seat of the Roman Court. There the infuriated mob pressed a crown of thorns upon his head, put a frail reed in his hands, and mocked him as king. Condemned to die, he went out from that Court, bearing his cross to Calvary. Here I see a broken reed, sign of broken power. There is the place where he fell under the weight of his cross. Here are the pits of the blood drops that fell from his pierced brow. Yonder is the scene of the crucifixion itself, not far from the sacred spot where,

two thousand years ago, Abraham prepared to sacrifice Isaac to God.

But now there was no arm to intervene. Through hands never stretched out except in blessing, through feet that never turned aside except on errands of mercy, the great nails unfeelingly tore their way. It was high noon as the cross was lifted and adjusted. The unobscured sun was riding the heavens in meridian glory. Soon it would be time for offering the evening sacrifice. Type and Antitype would be slain together. As if to add emphasis to the contempt they felt for him, they set two crosses beside his, that he might utter his dying prayers to the accompaniment of the curses of malefactors.

Just then an officer from Pilate went forward and nailed this inscription above his head, "This is Jesus, the King of the Jews." A proud Pharisee called in derision from the crowd, "If thou be the Son of God, come down from the cross." One of the thieves said, "If thou be Christ, save thyself and us." The High Priest answered, "He saved others; himself he cannot save." The four soldiers that crucified him sat down in utter abandon at the foot of the cross and gambled for his raiment. Jesus said, "I thirst," and one of the soldiers ran and filled a sponge with gall and vinegar and held it up to his mouth, which, when he had tasted, he would not drink. As if to exhaust their hatred in one mighty effort, the sullen, insulting, mocking, murderous mob wagged their heads in derision and cried, "Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the

cross." Jesus prayed, "Father, forgive them; for they know not what they do."

Then the heart of God could endure no more. He withdrew his presence. "*Eloi, Eloi, lama sabachthani?*" came the cry of unutterable anguish. The sun veiled his face and refused to shine. For three full hours gross darkness hung over the whole land. The sin of the world from Eden to Judgment settled round the Cross of Calvary. Christ took upon him all the sin that ever had been, that was, and that ever would be; and as the weight of it pressed down in one mighty load upon him, he shouted in triumph, "It is finished," and yielded up his spirit to God.

Then the earth quaked, rocks burst, the mountains tottered, the veil of the Temple—dread symbol of separation between God and guilty man—was rent from top to bottom. The mercy seat stood open to the gaze of sinners. The way of approach was sprinkled with the blood of him "who through the Eternal Spirit had offered himself without spot to God."

The next advance in the solution of the problem of sin was the coming of the Holy Spirit. Before Jesus went away he promised that the Holy Spirit would come, and that he has come can be attested by every true child of God on earth. He is Christ's vicar in the world, to plead in Christ's absence the cause of righteousness. He is a person, and acts for himself, and testifies of Christ, and brings to man's remembrance all things that have been spoken concerning righteousness. He helps man's infirmities, making intercessions for him "with groanings which cannot be uttered." He

opens the eye of man's understanding, illuminates his mind, quickens his conscience, and stimulates his will. He convicts man of sin, and is therefore the originating cause of repentance. He is the active agent in the regeneration of man, and afterwards witnesses to his adoption into the family of God. In trial he sustains; in sorrow, comforts; in healing, scatters life through every part and sanctifies the whole. He endues man with power for his life's tasks, goes with him to every field of service, and gives success to his efforts. In a word, the Holy Spirit broods over "nature's night" and points the feet of humanity to the path that leads up to the Uncreated Light.

Finally, there is the Ministry of the Word. Before Jesus ascended to the Father he put in the hands of his disciples a Commission, sending them to the ends of the earth with the message of life. It was the gospel, good news, the word of gracious announcement, containing all that God has to say to men concerning their salvation. It is the declaration of the mystery of Christ, "hid from ages and generations," now revealed as an expression of infinite love to a sinning and suffering race.

Through these agencies, the Sacrifice of Christ, the Work of the Holy Spirit, and the Ministry of the Word, it is expected and believed that the power of sin will be broken, the image of God restored in man, and the recovery of the world accomplished.

It is interesting to note that the Bible is consistent throughout. It recognizes the fact of sin and the havoc it has wrought in the world, which science does not do. Moses introduces the catastro-

phe of sin, which took place first in the moral world, then reacted on external nature. To this view Paul subscribes. The close solidarity that exists between man and nature is held on to from first to last; and as injury to the bud renders the branch sterile, so the ruin of man depraved all creation.

But linked with the curse that passed upon man, then upon the earth for man's sake, is the promise of a restoration. And it is remarkable with what tenacity the race has held on to that promise all down through the ages. Christ himself (Matt. xix. 28) promised his disciples that they should sit on twelve thrones with him in the regeneration, by which thing he meant that primal and perfect condition of things which existed before the fall. (Thayer.) In Acts iii. 21 Peter speaks of "the times of restoration of all things," by which he meant that more perfect state of even physical things which existed before the fall. (Thayer.) In Revelation xxi. 1 we read of "a new heaven" and "a new earth," to be substituted for the old heaven and the old earth, which are to pass away.

But through creation there is development, not evolution. Unaided nature has not the power of redemption, no more than man has the power of redemption. The minerals would remain locked in the inorganic sphere forever, did not the plant bend down to the dead world beneath it and touch with its mystery of life the minerals and gases and bring them up transformed to the living sphere. (Drummond.) So the redemption of nature, the bringing of it to its perfect bud and flower and fruit, awaits "the manifestation of the sons of God." The almond

would never have become the peach but for the fact that enlightened man cultivated and brought to perfection its latent possibilities. For thousands of years the cactus, holding in itself nourishment for all the herds that roamed in want the desert wilds, awaited the manifestation of Luther Burbank, who stripped the cactus of its thorns and made it an animal food. Through foolish superstition the limitless resources of China have lain in idleness in the earth for four thousand years, awaiting the manifestation of the sons of China. And who knows but that the lightning, which for centuries crashed through the heavens as only a destructive force, was but manifesting its impatience at delay, until the sons of God brought it down from the clouds, harnessed it to their carriages, or shot it through a million globes to light up an otherwise night-wrapped world? And the end is not yet. The desert shall rejoice and blossom as the rose; the eyes of the blind shall be opened; the ears of the deaf unstopped; the lame shall leap as a hart; the tongue of the dumb shall sing!

Many of these things Christ accomplished in his day upon the earth. But just before he went away in triumph to the Father he said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

It is no mean miracle for even one man to be made to hear the message of life, but an infinitely greater one to open the ears of a nation of men. The opening of the eyes of blind Bartimeus by Jesus was but a prophecy of what was yet to be

when, under the anointing of the Holy Spirit, the scales should fall from the eyes of a blinded humanity and men no longer look upon life as an occasion to lust. The multitudes marveled when Jesus cast the dumb devil out of one poor man, but consider for a moment the astonishment of angels over a whole redeemed world magnifying the name of Christ. The stilling of the tempest and the raging sea by Jesus was but an earnest of the completed work of redemption, seen by John in apocalyptic vision, when human eyes shall no longer be dimmed with tears and the sea of trouble be no more.

There has never been one thing accomplished for the race outside Christianity and the allied agencies God has employed for the redemption and restoration of man. Take Christ out of human history and the world would be plunged into utter darkness and despair. "When Christ, our life, shall be manifested, then ye also shall be manifested with him in glory." The hour for the manifestation of the sons of God draweth nigh. *For that hour all creation longs and waits in expectation of deliverance.*

CHAPTER IX

THE RESURRECTION OF JESUS

RESURRECTION (from the Latin *re*, "again," and *surgere*, "to rise") means *a rising again*. Its Greek equivalent is *anastasis* (from *ana*, "up," and *histemi*, "to rise"), *a rising up*. Owing to the distributive force of the prefix *ana*, it is not to be understood as a rising up merely, but as a rising up and leaving. But in the Scriptures there are different shades of meaning in the use. For example, the resurrection which is a fact of redemption in contrast with such a resurrection as that of the son of the Shunammite (2 Kings iv. 36) is styled a *kreisson anastasis*—"a better resurrection" (Heb. xi. 35). Such a resurrection as that of the Shunammite's son was simply a restoration of bodily functioning; and while he rose up and escaped the grave, it was only temporary; he had at last to go back to the grave. The distinction between the resurrection of "the just" and "the unjust" must also be noted. For the just resurrection will mean the final abolition of the judicial sentence of death. They will rise out of and permanently leave the dominion of death. But for the unjust resurrection will mean only the transition from the first to the final execution of the sentence of death. After they have learned the possibilities of redemption by a rising from the dead, they must return to death forevermore (Rev. xx. 5, 6, 14).

In the resurrection of "the just," as shown by

St. Paul (1 Cor. xv.), there are three stages, and in each stage the dead according to "rank" are raised, "every man in his own rank." Christ is the "first fruits." He is the first and only one so far who has been raised and passed into glory. All the rest who have died, with respect to their bodies, sleep in their graves. "Afterwards they that are Christ's at his coming." This marks the second stage. The Church of the Redeemed shall rise to meet him at his *Parousia*. When that shall be we are nowhere told, and it is foolish to speculate about it. "Then cometh the end." A period of unknown duration separates between the second and third stage; but that "end" will be when death for all the saints is "swallowed up in victory." When that "end" comes the saints who shall then be alive on the earth will suddenly be changed, "transformed" (Cremer)—as also all those who sleep will be—thereby escaping the "sleep" of the grave which all their other fellow saints have known, but none the less "resurrected," or permanently raised out of the dominion and power of death.

The doctrine of the resurrection is the central theme of our holy Christianity, as it is also the central event of history. It is the foundation of our faith here and of our hopes hereafter. The death and resurrection of Jesus are the warp and woof of the gospel. Without the resurrection the sacrifice were useless. Redemption could not have been complete without the resurrection, Christ died in vain, men are yet in their sins, and immortality itself is a nullity. The "curse" that passed upon man on account of his sins extended to his soul, his

body, and to external nature. The redemption of Jesus, to be complete, must extend as far as the "curse"—the cure go as deep as the wound—and include the soul, the body, and external nature. The new body and the new earth are as essentially objectives of the redemptive processes of Jesus as the new soul.

The general doctrine of the resurrection is illustrated by Paul with the seed which "is not quickened except it die." "The seed sown and dying is the analogue of the body buried and decaying" (The Bible Commentary). "Our Lord has written the promise of the resurrection not in books alone, but in every leaf in springtime" (Luther). It is a law of nature that whatever *grows* does so at the sacrifice of that which preceded it. The germ of life in the seed feeds on the seed itself until the seed is gone, and out of the decomposed seed a new body is raised, the same as to kind, yet different because more glorious. The little seed becomes a plant radiant with blossoms; the acorn becomes a spreading oak, with new powers and glories inconceivable in the seed. So with the body of man. "It is raised because it dies," as Chrysostom would say, and is the more glorious because it is thenceforth incorruptible, endowed with fullness of capacity, and ruled entirely by the Spirit of God. Then will the fellowship of man's spirit with God's Spirit be complete and the end of redemption reached.

The general doctrine and hope of the resurrection are built upon the resurrection of Jesus. With reference to this some general observations may first be made.

1. *The resurrection of Jesus is perfectly consonant with his unique life and character.* If the resurrection be accounted extraordinary, so also were his life and character extraordinary. There is no disproportion whatever between his triumph over sin while here and his triumph over death after he was dead. The resurrection rounds out and completes the whole. And if it be said that a fact so stupendous requires to be supported by extraordinary evidence, even that is not wanting either in quantity or quality. The resurrection of Jesus is the best-attested fact in human history, as we shall see.

2. *The existence of a belief presupposes some proof.* For without some foundation upon which to rest its feet a belief could not possibly stand. A great number of the world's wisest and best men, both heathen and Christian, have been found in possession of a belief in immortality. For instance, Aristotle, the Greek philosopher, said: "Whatever that be within us that feels, thinks, desires, and animates is something celestial and divine, and consequently is imperishable." Cicero, the Latin orator, said: "When I consider the wonderful activity of the mind, so great a memory of what is past, and such a capacity for penetrating into the future; when I behold such a number of arts and sciences, and such a multitude of discoveries thence arising—I believe and am found persuaded that a nature which contains so many things within itself cannot be mortal." Max Müller, the great Orientalist, said: "Without a belief in personal immortality religion is like an arch resting on one pillar, or like a bridge ending in an abyss." Lander, the poet, said: "Belief in a

future state is the appetite of reason." Southey, another poet, said: "The Creator made us to be the image of his own eternity, and in the desire for immortality we feel we have sure proof of our capacity for it." Lord Byron—poor, miserable Byron—said: "I feel my immortality o'ersweep all pains, all tears, all time, all fears; and peal like the eternal thunders of the deep into my ears this truth—'Thou livest forever.'" Jean Jacques Rousseau, the Swiss philosopher, said: "Not all the subtleties of philosophy can make me doubt for a moment of the immortality of the soul, and of a beneficent providence. I feel it. I believe it. I desire it. I hope for it. And I will defend it to my last breath." Pascal, the French philosopher, said: "I see no greater difficulty in believing the resurrection of the dead, or the conception of the Virgin, than the creation of the world; and it is less easy to reproduce a human body than it is to produce it at first." Bonar Law, the Scotch divine, said: "It is the resurrection-life that is the truest as well as the highest form of life; the surest as well as the most glorious immortality; it admits of no reversal and no decay." Paul, the apostle, said: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (2 Cor. v. 1). Jesus, the Son of God, said: "I am the resurrection, and the life: He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die" (John xi. 25, 26).

3. *Men, by their processes, are able to effect a per-*

manent resurrection of solids, and it is not easy to understand why God cannot at least do as much as men. Of course, to the man who starts out with the axiom that there is no God, or, if there is, we cannot certainly know anything about him; or that he cannot or does not act in the world, or, if he acts, he does it from necessity and not from choice; such an argument will make no appeal. But to the man looking for a basis for faith it will make a tremendous appeal. For example, one may take a block of ice and, by the application of heat, change it into a liquid. By the application of still more heat that liquid may be converted into gas. Now let the gas be heated until *the point of critical temperature* has been reached, and no process known to man is able to re-convert it into the liquid and solid forms. There is a permanent resurrection of solid matter. It is a fact well known to science that the heaviest metals can thus be converted into a gas, much lighter than atmosphere, after which no power of the chemist is equal to the task of reconverting it into the solid form. There is a very general belief that all tangible substances, from platinum to the most tenuous gas, are resolvable into one elemental substance, vastly more attenuated than hydrogen gas. If man can do these things—permanently resurrect solids—is it too great a demand on human credulity to suppose that higher wisdom, with greater chemical resources than man knows anything about, can raise a human body to a point of sublimation that would make it equal to immortal substance? And would that be any greater transition than the original one, from metal to gas?

4. Passing on from these suppositions and analogies to the direct proofs of the resurrection of Jesus, we have first *his prophecy of it*. All the evangelists bear witness that Jesus told his disciples beforehand of the date and circumstances of his Passion and that he would rise again. Sane criticism will not deny this. Some have dared to say that all these utterances were manufactured after the event, but the records of the Evangelists on this point are too clear and emphatic to be misunderstood. There is no invention about it. Jesus had told the Jews long before, "Destroy this temple, and I will raise it up again in three days," and that was one of the things with which they reproached him in the tragic hour of his death. That they misunderstood the prophecy, misinterpreted and misapplied his meaning, does not change the fact of the prophecy. And what will these critics do with the parable of the householder and the wicked husbandmen? No amount of juggling or legerdemain can wrest that out of its true realm as a prophecy of his violent death. And even if that could be done, what will they do with the Old Testament prophecies? Will they eviscerate Isaiah, emasculate the Psalms, and make every prophecy pointing to his Passion an article manufactured *post eventum* and inserted in the Old Record by vehement partisans who subordinated fact to doctrine? No, he who saw with unerring certainty the events of his Passion saw also his ultimate and glorious triumph over the powers of the world of darkness, even the grave and death itself, and told them before it came to pass that they might believe.

5. The next witness we have is that of *the empty tomb*. Two things are universally agreed upon here: (1) *The body of Jesus was absent from the tomb the third day*; (2) *At first that absence could be accounted for neither by friend nor foe*. What became of the body? Four theories have been advanced:

a. The fraud theory: *The disciples stole the body*. This was invented and circulated first by the Jewish priests, at whose wicked hands the Lord had died, who knew it to be false (See Matt. xxvii. 62-66; xxviii. 11-15). This has been taken up and repeated by infidels the world over, by Celsus, in modified form by Salvador and by Strauss, who called the resurrection of Jesus "a world historical humbug." As Schaff says, this "carries its refutation on its face." It is to be observed first that the Jews were very careful to request that the tomb be sealed and a watch set to prevent the theft of the body, and their request was accordingly granted (See Matt. xxvii. 62-66). If the soldiers set there to keep the watch were all asleep, how could they have seen the theft? If a part of them only were asleep, those who were awake would have prevented the theft. To sleep on duty meant death to the soldier, and the guard would not have proclaimed the fact. None would have dared to break the Roman seal on that sepulcher without express authority, much less the disciples who had witnessed the end of Jesus. They had entirely lost heart. They had witnessed the catastrophe, "when the Master went down under a storm of hate and contempt," and they looked upon that as the end of all their dreams of position and power in the Messiah's kingdom. What could they

have wanted then with that dead, mangled body? It could have served them to no purpose. And if they did steal it, what then? "A dead body under their hand and a lie upon their consciences never could have fitted the disciples to be the heroes and martyrs of a new dispensation" (Sheldon). If the enemy stole the body, they would have produced it when the news of the resurrection was spread abroad. No, the body was not removed from the tomb either by friend or foe, and the fraud theory falls to the ground.

b. The swoon theory: *Physical life in Jesus was not extinct when he was taken from the cross, only exhausted; he was nursed back into life by his disciples, and afterwards died a natural death.* This theory originated in the German camp, was advocated strongly by Paulus of Heidelberg and in modified forms by others. Schaff says: "Josephus, Valerius Maximus, psychological and medical authorities have been searched and appealed to for examples of such apparent resurrections from a trance or asphyxy, especially on the third day, which is supposed to be a critical turning-point for life or putrefaction" (Vol. I., page 178). With reference to this it is to be observed that when Joseph begged the body of Jesus from Pilate that dignitary took special pains to find out from the centurion in charge if Jesus had been any time dead, and the centurion assured him that he had. If he had not died from suffering and physical exhaustion, the spear-thrust into the region of the heart must have killed him. But the indications are that he died even before either his physical

sufferings or the spear-thrust could have brought the end; that is to say, *he died of a broken heart*. Concerning this Fairbairn says: "While he had to drink the cup, it would not be quite correct to say that His prayer (in Gethsemane) was not answered. For He did not pray in vain. The author of the Hebrews says, 'He was heard for his godly fear.' Jesus died on the cross, but not of the cross. He suffered crucifixion, but he was not crucified. The will which triumphed in the conflict broke the heart which could not bear to endure death at the hands of sinners" ("Philosophy of the Christian Religion," page 433). But even if Jesus was taken down from the cross in a swoon, what then? In any event he was placed in the tomb. To have secured the body and nursed it back to life, the disciples must needs have gone through all the difficulties enumerated under the fraud theory. But let us suppose that in spite of all the difficulties they obtained the body: what then? Strauss, before his "lapse" into materialism and atheism, was an advocate of the "vision theory." In support of that theory and against the "swoon theory" he wrote: "One who crept forth half dead from the grave, and crawled about a sickly patient, who had need of medical care, of bandaging, nursing, and strengthening, and who must still in the end succumb to his sufferings, could not have made upon the disciples the impression that he was the conqueror of death and the grave and the prince of life, which lay back of their ensuing activity. Such a resurrection would simply have weakened the impression made upon them by his life and death; by no possibility could it have

transformed their sorrow into enthusiasm, their reverence into worship." If his argument was correct before his "lapse," it was correct afterwards. Nothing could change the force of these words. The "swoon theory" is wholly inadequate as an explanation of the empty tomb.

c. The vision theory: *Jesus arose in the imagination of his disciples; their wish was father to the thought, and the belief once started spread with the power of a religious epidemic.* This theory was advocated by the Jewish philosopher Spinoza and was afterwards elaborately carried out by Strauss and Renan. Strauss traced it to the apostles in Galilee; Renan, to Mary Magdalene, whose hallucinated *passion*, as he blasphemously says, "gave to the world a risen God." ("Life of Jesus," page 387.) Here it requires to be observed that the resurrection of Jesus was contrary to "the experience of nature," so far as it had been given to men to observe that "experience." Even the Jews themselves had no adequate idea of the resurrection of the dead, and one sect of them denied it altogether. The world was not accustomed to that sort of thing, and we have already learned from Paul that Jesus was the very first who ever arose from the grave in a redemptive sense. How could those disciples then have built up an expectation on a hope that he would rise? or how could they have even wished that he would rise? Such a thing would have been contrary to all reason. They were completely defeated. As Schaff says, "For two days they were trembling on the brink of despair." In the next place it must be noted that the "visions" ended abruptly on the

fortieth day. If they saw "visions" and dreamed dreams for forty days, why did they not continue, at least during the lifetime of those disciples? At any rate none will accuse Saul of Tarsus as desiring and wishing the resurrection of Jesus. How is one to understand his "vision" down yonder on the Damascus road, which he expressly asserts was the last? If that was not true, it is a most remarkable instance of hallucination. To account for the resurrection of Jesus on the "vision theory" is to make a greater demand on human credulity than the naked doctrine of the resurrection itself makes. For, as Sheldon says, it "amounts practically to an attempt to escape miracle at the expense of attributing miraculous virtue to illusion. It strains rational conviction to the point of torture when we are asked to conclude that a mere ghost, dressed up by a distempered imagination, could have wrought such a mighty and substantial result." ("System of Christian Doctrine," page 584.) No, the tomb cannot be emptied by the "vision theory."

d. The historical fact: *Jesus rose from the dead.*

6. And this brings us to our sixth witness, *the Angel of the Resurrection*, who delivered the first Easter message the world had ever heard. He first gives expression to a startling fact, "He is not here"; next, assigns a reason, "for he is risen"; then adduces two undeniable evidences of it: Christ's prophecy, "as he said," and the empty tomb, "Come, see the place where the Lord lay" (Matt. xxviii. 6).

7. Our next witness is *the historical account given by the four historians of the Church*. Though there is variation in them as to details, all agree on the

one great fact of the resurrection. Now, was this gospel story due to an agreement among the historians? If so, they made a poor showing in keeping their agreement. No man can read the resurrection stories by the evangelists without coming to the conclusion that they are four separate and independent accounts. There are too many discrepancies in them for them to have been agreed upon beforehand. Are they then four separate and independent fabrications or myths? All the indications go to prove that the evidence in them was secured from eyewitnesses, and the points of similarity make it impossible for these stories to have been fabrications. Since they could not have manufactured the story in collusion, nor independently fabricated it, the conclusion necessarily follows that the gospel writers gave a true account of what they themselves saw or received directly from eyewitnesses.

8. *The Christophanies, or appearances of Jesus.* His first appearance was to Mary Magdalene, who, upon her approach to the tomb, found it empty and "stood without at the sepulcher weeping," when Jesus appeared to her and said, "Woman, why weepest thou?" "She, supposing it was the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Then Jesus said to her, "Mary," which revealed his identity, and brought from her the reply, "Master." Soon after he was seen by Peter, according to Paul, though under what circumstances it is not known (1 Cor. v. 15). In the afternoon of the same day he appeared to two disciples on the way to Emmaus (Luke xxiv. 13), and in the evening to the

assembled apostles, Thomas absent (John xx. 19). To the assembled disciples he appeared again on the next Sunday, Thomas present (John xx. 26-28). He made his appearance to seven of the apostles at the Lake of Tiberias (John xxi. 1-14). He appeared to more than "five hundred brethren at once," of whom the greater part were living at the time Paul wrote (1 Cor. xv. 6). He appeared to James the Just, called in Galatians i. 19 the brother of the Lord, who did not believe in him before his resurrection, but did afterwards, and died a martyr to the faith (1 Cor. xv. 7). "Last of all, he was seen of" Paul, who was as one born out of season (1 Cor. xv. 8).

Two things are to be noted with reference to these "appearances": (a) Jesus was not at first recognized by any of his disciples; and (b) Jesus did not make a single appearance to an enemy. As the Gospel writers simply record the facts without attempting an explanation, it is idle to enter into speculation about them, only to say that these could not have been fabrications. For if fabrications, what would have been more probable than for them to say that Jesus appeared to Caiaphas and Pilate and terrified them by his reappearance from the dead?

9. *The moral transformation of his disciples.* We have already noted the state of despair into which the apostolic company fell upon the crucifixion of Jesus. But immediately upon his reappearance they themselves became as men raised from the dead. Joy like an electric thrill shot through them, and they immediately became witnesses of the resurrection. The message of the angel at the tomb was echoed and reëchoed throughout the Christian

household. Peter, in the first Christian sermon preached in the new dispensation, made the doctrine of the resurrection his central theme. Paul pressed upon the philosophers of Athens the resurrection of Jesus. It is the doctrine which all preached, in the hope of which they lived and in defense of which they died.

10. *The Christian Church.* The Easter message which lifted those early disciples out of their gloom, enkindled their hopes, gave them boldness of faith, and fired their hearts to preach a risen and living Christ from Jerusalem to Rome, until they laid down their lives in martyrdom, has had precisely the same effect upon men in all succeeding centuries. It appeals to all that is heroic in man. It is a challenge to the impossible. It has been this faith in men that has changed unbelievers into believers and made increasing contributions to that great company who have gone up through great tribulations and washed their robes and made them white in the blood of the Lamb. It was this faith that gave birth to the Christian Church, which is the most real and mighty of all the facts earth knows anything about, that has lived now for these nineteen hundred years and spread all over the civilized world, "exercising more moral power than all the kingdoms and all other religions combined" (Schaff, "History of the Christian Church," Vol. I., page 183). The Christian Church is the last and greatest evidence of the resurrection of Jesus.

With all this testimony, with what complete assurance may we repeat that part of the Apostles' Creed, "The third day he rose again from the dead."

CHAPTER X

THE LIGHT OF THE WORLD

THERE is nothing with which we are more familiar than light, yet there is nothing which we understand less. What is light? Scientifically defined, it is that force by the action of which objects are rendered visible; that is to say, capable of being seen. To more fully understand its operation, we must suppose that there is a kind of fluid of extreme tenuity, or thinness, called ether, which constitutes a kind of universal atmosphere. That is to say, this ether is diffused through all space. It is so subtle that it fills the pores of all bodies, eludes the finest tests of the chemist, passes in through the glass of the receiver, and remains even in the vacuum of the air pump. Now, when the peculiar light-producing force which emanates from a luminous body, as the sun, sets this universal ether-atmosphere into wave-motions, these wave-motions impinge upon the eye and are converted in the mysterious structures of the retina into stimuli of the optic nerves, which in turn produce in the brain the peculiar sensation we call light.

The light which comes streaming down to us from the sun is what is commonly known to science as "white light," and strangely enough is not primary, but composite, in its nature. For if a sunbeam be passed through a prism, it will be broken up into seven primary colors—viz., *violet, indigo, blue, green, yellow, orange, and red*. Or, if the tiny prisms, the

raindrops, catch up the sun's rays in their fall from the sky, they flash the "bow of promise" across the bosom of the storm cloud.

What may be stranger still, by far the greater part of the solar spectrum is imperceptible to the human eye. For the spectrum extends beyond the violet and the red rays, as has been proved by test; and these mysterious rays—not seen, but felt through the pulse of chemistry, though they may constitute within themselves possibilities of exquisite and delicate coloring, are only known by the almost meaningless terms of *ultra-violet* and *infra-red*.

Light is not only pulsations of ether-waves; it is the source of beauty, life, and power. Professor Steele, in his "Natural Science," says:

The sunbeam comes to the earth simply as motion of ether-waves, yet it is the only source of beauty, life, and power. In the growing plant, the burning coal, the flying bird, the glaring lightning, the blooming flower, the rushing engine, the roaring cataract, and the pattering rain we see only varied manifestations of this all energizing force.

It required light to drive back the darkness that brooded over the bosom of chaos in the morning of time. It requires light for all vegetable life. It requires sunlight to impart the green coloring matter to the leaves of plants, which in turn enables them to decompose the atmospheric carbonic acid necessary to the plants' vitalization and growth. It requires the force of the rapidly vibrating solar ray to tear asunder the atoms of carbon and oxygen, and thereby enable the plant leaves to decompose, take up, and assimilate the carbon and set free the oxygen, so necessary for all animal life.

In the germination of plant life the ultra-violet rays, which by a wise provision of nature are always greatly in excess in spring, and in the processes of growth and development the infra-red, play essential parts. By the operation of these strange and unseen forces all animate things on the earth live, move, and have their being, and may with all truth be called "the children of light."

Next in importance to light itself, in the bringing out of the beautiful, are the media of refraction and reflection. All the hues of a landscape, the delicate beauty of a picture, the halos of the sun, the coronas of the moon, the gorgeous summer clouds that span the sky at the rising and the setting of the sun, are but results of the refraction and the reflection of the sun's rays as they sweep in their prodigious flight from heaven to earth.

The light which plays upon your face and worries you, as you sit in your library and try to study, is but a reflection of the sun's rays by the glass in the hands of that mischievous boy across the street. The quiet lake, mirroring in its liquid bosom cool, spreading groves, to which the Arab of the desert hastens in vain to slake his thirst and rest, is but an optical illusion, a mirage in the desert to be pursued but never reached, produced by the refraction of the sun's rays by the superheated overlying layers of air. Whether, then, the objects we see be real or illusive depends upon the media which refract and reflect the light.

But it is not my purpose to take more time here in a discussion of the primary meaning and uses of light. The word has a metaphorical meaning

as well, and when so used customarily refers to that flood of knowledge and experience which comes streaming in upon us from all the past history of the world. It is my purpose to view this subject in a broad and general sense, then restrict it to the specific.

It is our boast that we live in an age of progress. And indeed the world has never before seen such an era of varied industry and prosperity. The great movements and events that have marked this era have been full of energy, of power. The fountains of the great deep have been broken up, and a flood of change has swept over and submerged the ideas and institutions amidst which past generations groped their way in blindness. Ignorance and superstition have given way to knowledge and conviction; theory in large measure has surrendered to fact.

A thousand new inventions leap to light with the birth of each new day. The printing press has popularized knowledge; labor-saving machines have revolutionized industry. The humming spindle, the twirling spool, the flying shuttle—all moving with the rapidity of the lightning—blend their voices in a common note of triumph. To-day one is in the United States; ten days from now he can be in China. In the history of the seventeenth century we read of "a Thirty Years' War"; in the history of our own times, of a war in which the ancient Spanish Empire was conquered and the little republic of Cuba created in less than three months. Steam and electricity have practically annihilated time and space. The world has been reduced to a smaller sphere, so to speak, and has been sent spinning with

increased velocity down the ringing grooves of change.

Science has ransacked nature, challenged and dissected everything it met, and, undazzled even by the shekinah of the Supreme philosophy, has entered the courts of heaven and dared to speculate on the life and being of God. Archæologists have unearthed and read the inscriptions of buried civilizations. The chemist has all but discovered the Philosopher's Stone. Geologists have dug into the bowels of earth and traced plant and animal life said to have existed millions of years ago. Astronomy has crossed the gulfs of space, caught and weighed in the balance worlds too distant to be seen by the unaided eye. Scientists have determined that the chemical elements of Arcturus and the sun are identical; that the raindrops and sand grains of Paleozoic times are like those of our day; and that the phenomena of light and gravitation in the farthest stars are the same as in our earth.

Methuselah is said to have lived 969 years. In fifty years of our time one sees more, feels more, lives more than Methuselah did in his more than nine and one-half centuries. Old things have passed away. Behold, all things are become new. Prometheus has rekindled his torch at the chariot wheel of the sun, and reëndowed the human race. What is this endowment? History calls it progress. Learning calls it knowledge. Science calls it evolution. Society calls it civilization. Wisdom calls it LIGHT.

Since the advent of science there has been an unnecessary warfare waged between religion and science, each in large measure despising the prop-

aganda of the other and doing his utmost to destroy them. Such attacks on religion as those of Draper, in his "Conflict between Religion and Science," are as bitter and unwarranted as the most vicious attack ever made on science by religion, and have had the effect of dividing the world into parties. Both religion and science, in their own proper development, have been hampered by their own extremists and fanatics. Had that deference been shown that was due from each to other, they could have been mutually helpful and thereby more materially benefited the world. Out of it all, however, one good has come: each has gradually forced the other to abandon untenable positions.

A great hue and cry has been raised over "creation," "the age of the world," and "the history of man." If matter was not "created," then it is "self-existent," and matter is God. If the advocates of the older theology deserve to be scored because of their "carpenter theory" of the universe, the scientists cannot claim exemption from censure on account of their ridiculous "evolution theory." If the "rib story" of the origin of Eve provoke a smile on the face of the scientist, let him not be grieved if the theologian smile when he reads "the fundamental law of biogeny" which says that "all animals, including man, descended originally from a one-celled organism," which "one-celled organism" was of necessity *bisexual*. How did the Scientific Eve get out of the side of the Scientific Adam?

The system of chronology devised by Archbishop Ussher and used in the Bible is no part of the original revelation; and if there be any fault in the

system, the fault is that of the system itself and not of the Bible.

Let those who are disposed to abuse the theologians on account of their anthropomorphic conception of God remember that man cannot make mental representations except in terms of his experience. In mechanics there are six simple machines: the lever, the wheel and axle, the pulley, the inclined plane, the wedge, and the screw. As the wheel and axle are but a modified form of the lever, the wedge and the screw modified forms of the inclined plane, the number of simple machines really reduces to three: the lever, the pulley, and the inclined plane. It is impossible to construct a machine except in terms of one or more of these. A machine, however complicated, cannot be known outside of mechanical experience. So in the science of thought nothing can be mentally represented outside of experience. If God is to be represented at all in thought, it is most likely he would be represented in terms of experience by that which is highest in human experience; that is to say, by a man; really, a sort of superman. "He that made the eye, shall he not see? He that made the ear, shall he not hear?"

If errors have been discovered in an *infallible Bible*, let science remember in humility of heart that, with all her "continuity of nature," her "unbreakable laws," her "inerrancy," she has committed her blunders and been compelled to re-write her creed. The French Academy, one of the leading scientific institutions of the world, at different times in its history, rejected as utterly unscientific the therapeutic effects of quinine in medical practice,

vaccination for smallpox, the use of lightning conductors, and the steam engine.

After all, what is this boasted science but the soaring of an insect? Empirical knowledge confessedly rests upon the data of experience. Beyond that it cannot go. Geology can no more extend its observations beyond the point in time when the earth began to be than astronomy can extend its observations beyond the stellar universe as such. What was back of those beginnings they cannot know. Since science is limited to "phenomena" and can rightfully have nothing to do with "origins," is concerned with "sequence" and not with "causation," "Laplace was right in saying that science has neither need nor room for God."

With religion the question is different. It attempts an investigation into "the relation of the Creating to the Created," which Mr. Spencer calls "transcendent audacity." When the question of Zophar is put, "Canst thou by searching find out God?" religion, like science, answers, "No," and beyond science, "not to perfection by any process." Religion does not presume to know *all* about God, still it presumes to know *something*. While the idea of God is not a matter to be abstractly wrought out; while God, as a final postulate of thought, is incapable of demonstration; yet it does not follow that he must be "unknown and unknowable." Religion postulates a background of the universe that can be and is known in experience, not "a background which darkens and dwarfs the deepest facts of the intellectual life." Instead of resting its conclusions solely on the ground of *experience*, religion

contends for a *revelation*, out of which, in conjunction with experience, its dogmas arise. If it be supposed that we are estopped from supposing a revelation because the finite cannot comprehend the infinite, the objection is overthrown by the fact that religion is universal, and somehow millions of men have comprehended enough of God, his nature and attributes, as to think of him, not as a mere abstraction, as some of the philosophers hold, but as a person, as the Scriptures teach. Is it not poor reasoning to suppose that a cause equal to the task of putting matter, life, and conscience here is unequal to the task of revealing himself to his intelligent earthly creature?

But who is this "Infinite" of whom the scientists speak? Though the demands of etymology, strictly adhered to, may hold us to the conclusion that the "Infinite" has no limits, the demands of reason require that he be not involved in a self-contradiction. To affirm an abstract greatness and exclude the fundamental factors of self-knowledge and self-determination means to shut God up in eternal darkness and resolve our mental and moral life into insoluble enigmas.

Only in mechanics does the doctrine hold, "Action and reaction are equal." Where a personal agent is involved, it only measures the power put forth. It does not signify that the power exerted is the whole power. If we assume that the force or power that created the sidereal systems which meet our gaze as we look up into the depths of space on a cloudless night could not have created multiplied millions more, it is tantamount to assuming that the

power behind creation is a physical force and not a personal agent.

Now, the person or power that created the universe did it either from necessity or choice. Necessity implies an endless series; for if the universe was created from necessity, then back of the power that created was a power that compelled the creation, and so the series runs on forever, and there is no beginning. If we assume a physical force as the beginning, we involve the first cause in a contradiction, for mere unintelligent force could never itself have begun to act. Freedom implies a new commencement, and the power creating acted from choice. If the power that created the universe acted from choice, then the power that created was a person, for only personality is free. If, then, we assume personality as the background of the universe, the empiricists charge that we involve the Infinite in a contradiction; for personality implies limitations, and the Infinite cannot be both unlimited and limited at one and the same time.

It is only when the term "Infinite" is erroneously used as the synonym of all existence that personality becomes incompatible with God's infinitude. Personality in God does not imply that there must be an eternal not-self for him to react against in order to come to self-knowledge. Even in human self-knowledge there are two factors, a feeling of self and a conception of self. The infant has no sort of conception of self, but a decided feeling of self. Even after he begins to sit alone and feed himself, he will sometimes offer food to his toe, showing that he has no adequate conception that the toe is

a part of himself. But stick a pin into that toe, and see how quickly he manifests a consciousness of self. This consciousness of self is independent of all experience; it is derived; the child is born with it. So God, having nothing back of him, being conditioned by nothing but his own will and the implications of his own perfections, did not need to import something from another realm in order to come to an understanding of self.

With this in mind we are compelled to conclude that if the universe is limited, the power behind it is *self-limited*; for the very nature of things forbids that we should suppose it limited by any power greater than its own. Here, then, we have an explanation: *Man works by laws that are fixed for him, which he cannot alter and within the range of which he is free; God, by laws that he has fixed for himself, which he will not alter and within the range of which he is free.* This does away with the excuse for transferring to God all the limitations under which man labors, and our comparison is now between one conditioned group of works and another, the one imposed, the other self-imposed.

Now, if one set of works be taken to imply personality, why may not the other set of works be taken to imply personality? Are we barred from the conclusion of personality because one of the persons is infinite? Must we stop with the things of time and sense? Hedged in by our finite limitations must we forever cry, "*Ne plus ultra*"? For instance, does our unconsciousness of the whole wide range of harmony mean that we cannot think of sound beyond our range? While we can form no conception of

"the music of the spheres," are we barred from thinking that it is? Is there no ear to hear beyond our own? And does this anthropomorphic conception of God mean that God's ears must be fashioned like our own? Or, again, for me space is finite. Its boundary or limit is the horizon that meets my eye in every direction. By use of the glass I am able to lift that horizon and set it back to that distant border,

"Where frontier suns fling out their useless light";

still I cannot abrogate it. I cannot think of that as the end. There is something in my thought that tells me, in spite of my experience, that beyond that border where finite limitations hedge me in space runs on forever. How am I in possession of that consciousness? I cannot say that I came by it through experience, for I know nothing beyond the limits to which I have gone. I cannot say that it is an inheritance from my ancestors, for they had no greater consciousness of space than I have. The conclusion is therefore fastened upon me that the idea of space is intuitive, belongs to the constitution of mind; and while finite limitations preclude the possibility of my having infinite space as an object of consciousness, they put no bar whatever to my having it as an object of belief. And as experience widens intuition, none the less certain because with wonder, responds to the ever-widening program until the last star that infinity holds may be swept into consciousness. I may therefore conceive that something *is* without being compelled to think *how* it is. If we must stop in every instance when

we reach the infinities, then our whole system of higher mathematics is sheer nonsense.

Then consider with me for a moment. I know that I am. I know that I possess a will, because I am free. I know that what I do I do as a result of my will. By watching their modes of operation I conclude that my fellow beings around me are as I am and that their works are likewise the result of will. Surveying the vast framework of the universe, I put to myself the question, "How did it come to be there?" Does my reason answer, "Chance"? No, "Will."

I have just said that I know I am *free*. How do I know it? I find in consciousness a sense of duty, a feeling of self-approbation, of self-condemnation and remorse, according as my actions vary. Then I must be free. A creature that acts from "necessity" could feel neither delight nor condemnation. If I am free, and the works I do are the result of will, it inevitably follows that will was responsible for my being, and that that will was free.

Freedom and Necessity—of the two contradictory inconceivables, which? And because I assert *freedom*, something that my finite limitations will not permit me to conceive (nor would they had I asserted *necessity*), does that imply that my reasoning is false? No, it signifies that it is weak. To put the limitations of human personality upon God, to weigh God down with the limitations of man, to assert that because the human cannot conceive of freedom the divine cannot, is to do the very thing these scientists and philosophers claim to abhor—*limit the unlimitable*.

A sense of duty in man implies a moral government and governor. How an "inscrutable mystery" that lies back of all phenomena, all sensation, all feeling, could work certain effects in me; how an "unknown cause" could produce a sense of duty in me, without that *cause* being a person and a concrete embodiment of that moral sense, is a dogma of philosophy and science that is utterly unthinkable. And how the scientists and philosophers, in view of that fact, could raise the hue and cry that has been raised in certain quarters over the dogmas of religion is passing strange. *But often those who decry dogma in religion venerate it in science and philosophy!*

But what has all this to do with the great fundamental truths of religion? What with man's condition and destiny? Were all the rubbish cleared away from this controversy, but five prime facts would remain: GOD, MAN, SIN, CHRIST, SALVATION. These five constitute all there is worth while both in time and in eternity. For the earth is here, one of millions of worlds, and among them one of the least. Its importance lies in the fact that it is the home of man, a creature of intelligence and dignity. Sin is here, that awful fact to which the conscience of man bears witness that he is very far gone from God and original righteousness. Christ is here, the evidence of God's desire to lift his misguided creature out of his ruin and misery. He came to reveal the Father, to open the mystery "hid from ages and generations," and to bring life and immortality to light. Nor is it for a moment to be supposed that this will be the end of "revelations," for in the unfolding and

endless ages to come there will be yet fuller manifestations of things which the eye hath not seen, nor the ear heard, neither have entered into the heart of man.

This light which floods the world to-day is not primary, but composite, in its nature. If it be passed through the prism, so to speak, it will be broken up into primary colors, which, for all practical purposes, may be called the Hebrew, the Grecian, and the Roman rays. But because the spectrum only reveals to us these three, we are not to infer that they constitute all there is of light, for through the pulse of history we are able to feel the mighty throbbings of those unseen ethnic forces that have contributed so much to the growth and development of the world's civilization.

The oldest civilization of which we have any authentic history is that of Egypt. When it began we cannot positively know. Around its beginnings hang the mists of bygone and forgotten centuries. But certain inscriptions which have in comparatively late years been deciphered seem to indicate that the first dynasty began some five thousand years before Christ. There were thirty-one of these dynasties in all, and around the history of these dynasties there cluster a world of memories. Here grew up and flourished the most massive architecture the world has ever seen. Here Sinai was born and Calvary cradled. Here reigned and ruled that splendid line of Pharaohs until conquered by Cambyzes five hundred and twenty years before Christ—more than four thousand years of unbroken glory. Here arose Carthage, that splendid rival of Rome,

which drew from old Cato the continued utterance, *Carthago delenda est*.

But Egypt was not only the birthplace of civilization: it was the scene of its almost total annihilation as well; for now the ruins of Carthage, of Memphis, and of Thebes tell of Hannibal dead, of the Ptolemies dead, of the Pharaohs dead—all tell painful stories of mighty empires dead. The only enduring monuments of Egypt's magnificence and glory are the triumphs of the Sinai she bore and the Calvary she cradled. What we have seen the ultra-violet rays are to the germination of plant life, Egypt was to the germination of civilization. Changing the figure, Egypt lit the torch of civilization, and with the lighting her mission among the nations of the earth was fulfilled. Her glory paled into night, and, to use the language of Israel's prophet, "there was no more a prince of the land of Egypt."

But God's purpose for man in the world was that he should ever advance. Through his intervention in human affairs there have been certain points fixed in man's development back of which he should never regress. The light that Egypt gave to the world was destined never to go out. Through the ages God's increasing purpose ran, and that purpose was to bring mankind to the point where the kingdom of Christ could be set up in the world. To this end it was necessary that the human race (or, rather, certain families of it) should be developed along certain lines—lines destined to converge "in the fullness of time" at the birth of Christ.

First, it was necessary that man's spiritual nature should be developed. For this purpose the Hebrew

was chosen. At the beginning of his history the world was almost wholly idolatrous, and idolatry always degrades, never uplifts, man. In order to advance, man must be taught a right conception of God and brought into right relations with him. How well the Jew performed his part we know. He first caught the light of civilization from Egypt, and when he reached his "Promised Land" he expended all his energies upon the development of the religious idea. His government was a theocracy; his prophets were greater than his kings. His national airs were hymns of Jehovah's triumphs, and his whole literature breathed with a religious fervor. As soon as he had learned the one great lesson, his people were scattered all over the world. When they returned from the "Great Captivity" at Babylon—forever cured of idolatry—they settled on the shores of the Caspian Sea, along the banks of the Euphrates River, throughout Lydia and Phrygia, in Egypt, in all southern Europe, even at Rome. And wherever the Jew went, there he erected a synagogue and began to "proselyte" and teach his national religion.

There also had to be an intellectual as well as a spiritual development. To this purpose the Greeks were peculiarly adapted. Like the Jews, they first sat at the feet of Egypt. From that fountain Pythagoras, Homer, Plato, Lycurgus, and Solon drank, taking from its fullness all that was necessary for the completion of their great works. Living as the Greeks did along the sea, with a climate free from extremes, with a pure blue sky, with an exhilarating atmosphere, with a wealth of landscape em-

bracing mountain and valley and river and seas, it is no wonder that they developed such a remarkable sense of the beautiful. Amid such surroundings everything was alive with music and poetry and art. They chiseled their conceptions in immortal marble and set every naked promontory of Greece a-gleaming with fanes and shrines and statues and temples sacred to their immortal gods. Their language was poetry itself, a fit vehicle for the conveyance of religious truth. Never had the world seen such a period of activity. Phidias carved, Apelles painted, Pericles spoke, and Homer sang. At the very apex of Grecian culture Alexander arose, and by his brilliant conquests pressed the die of Grecian civilization upon more than one-half the inhabitants of the globe. The Grecian genius, at once comprehensive and assimilating, secured its culture, and the language was spoken from the Ægean Sea to the Indus River.

But there must be physical development, as well as spiritual and intellectual. Spirit and intellect without a body of strength would have been insufficient for the accomplishment of the world's task. This work was assigned to the Roman. He was to reach out and gather together the world's odds and ends and shape them into a compact whole. As one of their own writers saw it: "It was for others to work brass into breathing shape, others to be eloquent and describe the circling movements of the heavens and tell the rising of the stars. Thy work, O Roman, is to rule the nations; these be thine acts, to impose the conditions of the world's peace, to show mercy to the fallen, and to crush the proud." For

such a task as that well-nigh superhuman strength was required. Hence, the matchless contests of the Roman arena, which developed and sent into the armies, to carry her conquering eagles to the ends of the earth, the mightiest gladiators the world has ever known.

Now, when the Roman strength was complete; when her highways had become the world's great arteries; when men out of every nation under heaven began to surge back and forth, to and from Rome, the world's great heart and center—then the three great lines along which Hebrew, Greek, and Roman had been developed began to converge; the lights of their respective civilizations blended into one; the time had fully come; and, behold, the herald angel announced the Advent of the Son of God to the astonished shepherds in the Judean hills.

Through all the centuries some light from the face of God had been streaming into the face of man. In nature, life, and conscience itself this light had been variously felt. Now the true spiritual light appeared, but he was a light shining in darkness. That light ignorance and the associated wickedness of the world did not lay hold upon, appropriate, and make their own. He even came unto his own, and his own received him not. He gathered around him certain men to be reflectors of his light, and constituted them "the light of the world." Since they combined in them the spirituality of the Jew, the mind of the Greek, and the manhood of the Roman—the inheritance of the ages—they were eminently qualified to nurture, to conserve, to propagate, to be

the true media of refraction and reflection, to shine out into the darkness and lighten the world.

Thus was a new era inaugurated. Christianity became, so to speak, the infra-red rays of civilization. This strange and new force was to complete the work that Egypt began, to ripen the fruit of that civilization which Egypt had germinated. The history of its progress is the history of the greatest struggle this world has ever seen. It is more thrilling than any romance. To keep it in security it was shut up in the monasteries during the Dark Ages, but it secured its freedom in the Renaissance. Its spirit was tested by the fires of the Inquisition, but the Reformation of Luther triumphed and burst upon the world in a flood of glory.

From the earliest dawn, when its first pencilings of light appeared upon the world's horizon, and ancient barbarity began to be displaced by Christian piety, its power has been steadily manifest upon the world. To it we owe all the good of our present civilization. To it we owe the spirit of altruism. To it we owe the protection of life and property. To it we owe the sacred principles of liberty, justice, and righteousness. From it have come the idea of the cosmopolitan, or world-citizen, prophecy of a world-brotherhood. By it womanhood has been redeemed and lifted out of servitude and licentiousness to places of authority and honor. The formative period of the world had been one of contest, of conquest, of carnage, of war. Brute force wrote its history in blood. In the rampage of the battle field, the forum, and the Senate the voice of innocence and virtue was hushed. Law knew no

love; civic institutions, no justice. But man could make no law that would control men; force could invent nothing to conquer men. It required love, Christ-born love instilled into the heart of woman, to disarm the world and make its people brothers!

If I have thus far been logical and correct in my reasoning, it will be seen that the primary object of all education is the development of body, mind, and soul. Strength, intellect, and religion—these three—but the greatest of these is religion. In many of our States our legislators have pandered to infidel ideas and the demands of our foreign-born citizenship until the Bible has been completely shut out of our public schools. This is a grave mistake. Take religion away from education, and you take away its spirit. It is thenceforth good for nothing. For all worthy purposes it is as dead as the body when its spirit is gone. And when the State thus surrenders the Bible, it surrenders its right to educate, and education thenceforth becomes the duty and work of the Church. Our fathers carved out of the wilderness this nation of ours. They planted their institutions upon the Word of God. Our poets, warriors, heroes, and philosophers wrought and bequeathed it all to us as a heritage. *It is ours*, ours to cherish. Beggars must not be choosers. If foreigners come to us, let them conform to us. *We must not yield to them.*

Get my viewpoint clearly, please. I am not advocating the union of Church and State. I am not advocating the idea that our schools shall be turned into temples of worship, nor made dispensaries of sectarian doctrines; that the teacher should become a kind of an apostle and gather his pupils into

prayer meetings. Not so at all. But it is all important that the child, in the formative period of his life, should be taught that Almighty God is supreme; that there is a voice, higher than the voice of the State, which says, "Thou shalt not kill, thou shalt not steal, thou shalt not commit adultery, thou shalt not bear false witness against thy neighbor;" that it is one of the highest virtues in man to be obedient to the laws of the State; that all mankind is a common brotherhood, and one may not with impunity trespass upon the rights of another; and that the same voice that imposes these conditions would have him temper all his acts with mercy, to be a savior and not a destroyer of men.

Are men of the ordinary corporation type educated? They have a far-reaching grasp of mind that is to be admired, but too often a littleness of soul that is to be despised. Many of them have no respect for law. They are industrial tyrants, forcing men under a lash keener and more cruel than that of the Egyptian taskmasters to build monuments to their vanity.

If there is to be a sacrifice at all, let it be made to religion, for on that side lies the greater safety. Abstract law cannot save the world, else Rome would have saved it. Intellectuality cannot save the world, else Greece would have saved it. There must be something greater than either or both of these. That something is soul-culture, even religion itself, and without it there is and can be no salvation.

And this religion must be a right religion. It will not do to say that Confucianism is all right

for the Chinese, Mohammedanism is good enough for the Turks, and a pure nature worship is sufficient for the savages. Isolation has been done away, and the whole world is living now in one great community. When a part of the human family suffers, all members of the family suffer. That was fully demonstrated in the recent World War. Whatever degrades a part more or less drags down the whole. We must stand or fall together. As a measure of self-protection, therefore, the enlightened types of the race must furnish light to those who sit in darkness. The missionary operations of Christianity are justified by every token.

Humanity has so far failed to establish a permanent civilization. The highway of the world is literally strewn with the wrecks of empires. The crash of crumbling nations can even now be heard by him who has an ear to hear. It is futile to hope that there will ever be a permanent civilization until the kingdom of God has fully come. And that kingdom is coming. Lord Bacon has said: "The first creation of God in the work of the days was the light of sense; the last was the light of reason; and his sabbath work ever since has been the illumination of his spirit. First he breathed light upon the face of matter, chaos; then he breathed light into the face of man; and still he breatheth and inspireth light into the face of his chosen." The Uncreated Light of God has risen upon us, and will shine more and more unto the perfect day, pouring one radiant stream upon the path which the feet of the nations must follow to find that new earth in which righteousness dwells.

CHAPTER XI

THE ETERNAL QUESTION

P. CARNEGIE SIMPSON, in his "The Fact of Christ (page 39), says:

Jesus Christ is, beyond all reasonable question, the greatest man who ever lived. The greatness of a man is to be estimated by two things: first, by the extent of his influence upon mankind; and, secondly—for no one is altogether great who is not also good—by the purity and dignity of his character. Tried by both these tests, Jesus is supreme among men. He is at once the most influential and the best of mankind.

When a picture of a man on the earth is taken from an airplane, nothing is seen of him but his hat in the picture. The trouble is with the perspective. The man himself is not distinguished from the ground plan. He is just a hat upon the surface of it. His relation to the objects on the perspective plane is established as to position alone, and no more. And so it is with the ordinary view of Jesus. It is merely *an airplane view*. He is seen to be in the world, but it is not often seen how he is related to the affairs of the world. In the view of most he is merely seen as a man among the mass of men; in the view of still fewer he looms as a great Teacher, or a great Reformer; of fewer still, as a personal Saviour. But is the "influence" of Jesus—in spite of what men think of him, or say about him; in spite of men's attitude toward him—"supreme among men"? *Absolutely*. Let us see.

1. *He holds the central place in the calendar.* Hu-

manity measures time from his Advent. He rules the chronology of the civilized world. Whatever questions may arise about chronology prior to his birth, there are no questions about chronology since his birth. Nineteen Hundred and Twenty-Four Years ago Jesus Christ came into the world. One cannot write a letter, carry on commercial pursuits, or prosecute suits at law without recognizing that fact. Commercial correspondence, letters of credit, notes, mortgages, deeds, and legal instruments of every kind must be dated. Money itself, the medium of exchange and standard of values, must be stamped with a recognition of Jesus; must bear a certain year A.D.—*Anno Domini*—"in the year of the Lord." And it is a well-known fact that the commercial strength of a nation increases in proportion to its recognition of Jesus. When Jesus came the world's resources were not even known; and to this day the resources of the heathen nations lie practically untouched. The richest nations of the world are the Christian nations of the world.

2. *This was an ignorant and superstitious world into which Jesus came.* Greece, indeed, has an intellectual development such as the world had never seen, and all that was best in her civilization still lives and blesses the world; but her culture was shot through with superstition, her philosophy was but a guess at the truth, and she only succeeded in building up an aristocracy on a mass of slavery. Jesus came with "the law of truth" in his mouth (Mal. ii. 6). He was "full of grace and truth" (John i. 14). He was "the truth" (John xiv. 6).

He said: "And ye shall know the truth, and the truth shall make you free" (John viii. 32). Wherever the disciples of Jesus have gone throughout the world, they have established schools for the dissemination of Christian truth. The public school systems of the civilized world are the gift of Christ to humanity through the Church. Just in proportion as Jesus has found entrance into the hearts of men, in that proportion have their minds been enlightened, superstition has fallen away, and freedom has come to mankind. The Christian nations of the world are the most enlightened nations of the world, and the freest. He has likewise given inspiration to all that is highest and best in the world's literature. Bunyan's "Pilgrim's Progress"; Milton's "Paradise Lost"; Dante's "Inferno"; Wordsworth's "Intimations of Immortality"; Tennyson's "In Memoriam"; in fact, the world's masterpieces—to say nothing of the Bible itself, and particularly those matchless parables of Jesus—attest the place of Christ in the literature of the world and the contribution he has made to the progress of truth and freedom.

3. *It must likewise not be forgotten that this was a sick, diseased, helpless, suffering, and miserable world into which Christ came.* Medical science as we know it was not even born. Lepers were nothing but outcasts from human society and associations. The afflicted resorted to charms, amulets, incantations, necromancy, and such like to find cures for their ills. Jesus became to the world the "Great Physician." He put his hands upon the sick and healed them. And just before he went away into the heavens he

promised: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." That promise has been literally fulfilled. Jesus opened some blinded eyes while he was here; but under the medical skill of our day multiplied thousands more blinded eyes are opened every day than Jesus opened when he was on earth.

The world knew little about hygiene and nothing of hospitals then, but "during the early centuries of Christianity the hospice was a shelter for the sick, the poor, the orphans, the old, the travelers, and the needy of every kind" ("Catholic Encyclopedia," page 475). The "noscomia," or hospitals, were almost if not entirely in the hands of the Church, were supported by the funds of the Church, and under the administration of the Church. True, it is held that the "germ" of the hospital system had its origin in pre-Christian times; that the temples of Saturn, which existed in Egypt some four thousand years before Christ, were, in their earliest forms, medical schools, where asylums were afforded for the insane; and that there were clinics at Heliopolis, Dendra, Thebes, and Memphis; but all this is wrapt in mist and mystery, and even if true carries with it a sort of wizardry. For instance, the rite of "incubation," as it is called, involved the taking of the sick to the temple, in whose shade they slept and dreamed until the god informed them of a "cure." That is little, if any, different from the systems practiced by the heathen of our day and all days. Truth compels the statement that the hospital system, such as we have it, is a Christian institution,

the gift of Christ to humanity through the Church. The movement has gone on and grown until now hospitals are found everywhere throughout the civilized world, with "every department of medicine and surgery, and every appliance and means for the alleviation of suffering, the healing of wounds, the reduction of fractures, the removal of malformations and foreign growths, the surgical restoration of damaged and diseased organs and bones, and everything of every kind which experience and knowledge prove to be necessary to the rapid cure of disease" ("Encyclopædia Britannica," page 794). The orphanage, homes for the aged—in fact, every eleemosynary institution of the world had its inception and growth under Christianity.

4. *In the art galleries of the world Jesus is the same dominant fact.* Rossetti's "Ecce Ancilla Domini," in the Tate Gallery of London; Murillo's "Immaculate Conception," in the Louvre at Paris; Correggio's "Holy Night" and Hoffmann's "Christ and the Doctors," in the Zwinger Gallery at Dresden; Bloch's "Come unto Me," a fresco in the Castle Frederiksberg; Raphael's "Transfiguration," in the Vatican; Michelangelo's "The Last Judgment," in the Sistine Chapel—to say nothing of the paintings of Hunt, Burne-Jones, Merson, Long, Millais, Rodin, Giotto, Tissot, and others—forever set Christ apart as the theme and inspiration of art.

5. *This was an unmerciful world into which Christ came and at the hands of which he died.* The terrible and revolting instruments of heathen torture found their climax in the "scourge" and "cross," burning pitch and boiling oil. Under the heathen system

infants were "exposed," the aged and infirm abandoned, while enemies taken in battles were subjected to every barbarity that heathen savagery could devise. Christ came to put an end to this human misery. He taught: "Blessed are the merciful: for they shall obtain mercy." He took a little child, set him by him, and said, "He that is least among you all, the same shall be great," thus putting a valuation upon child life which the world did not appreciate then and has been slow to appreciate since. The "Prince of Peace," he pronounced against war, saying: "He that taketh the sword shall die by the sword." Though wars have since been waged in his name, never with his sanction. Yet in spite of that he has gone onto the battle fields of the world with his ministry of mercy. The Chaplaincy, the Y. M. C. A., the Salvation Army, and the Red Cross are all Christian institutions and have had their part in alleviating the miseries of war. "The Greatest Mother in the World," applied to the Red Cross and flamed in posters all over the world, gripped the hearts of many during the recent world tragedy, and attests the part that institution played in the conflict. In consequence there were multitudes of women who almost worked their finger nails off every day of the week for the Red Cross, but would not so much as give the ravelings of those nails for the Church Jesus gave his blood to establish, nor grace with their presence a single one of its services on Sunday. Who has not heard soldiers praising in highest terms the Y. M. C. A., the Salvation Army, and the Red Cross that followed them to the battle field and in the same breath

abusing the Church that put all those agencies on the battle field? If one doubt that the Church put them there, let him search heathen history and find if he can a single such agency on any battle field in all the wars heathenism ever waged. These agencies are the children of the Church, and it is poor business and the basest ingratitude to praise the children and damn the Mother. *The Church is the Greatest Mother in the World*. Out of her fruitful womb has come everything worth while in human civilization. Destroy her, and all these agencies of mercy will die and civilization itself perish from the earth.

6. *Every Brotherhood of the world owes its existence to Christ*. Freemasonry, though not a religion, nevertheless draws its inspiration from Christ, and will be perpetuated only in so far as the principles of Christian truth pervade and control it. The distinguishing features of the Master Mason's degree are the resurrection of the body and the immortality of the soul. The contention of the Masonic historian Mackey that "the principles of Freemasonry preceded the advent of Christianity" is not sound. If the "symbols" and "legends" of Freemasonry "are derived from the Solomonic Temple and from the people even anterior to that," as he says, it must be constantly kept in remembrance that the whole Jewish system centered about the person and fact of Christ, and contained in embryo every principle of Christian truth and teaching. It can be easily shown that every utterance of Christ's Sermon on the Mount was foreshadowed in Old Testament teaching. As Christ is the only person so far in human history whose body has been raised from the dead,

he is essentially "the Man of Mount Moriah." Masonry bars from its membership no class of men as a class but the atheists. Christianity bars them also. The atheist is the Ishmael of the human race. He must renounce his atheism before he can become either a Christian or a Mason. *The Christian Church that bars the Masons as a class is more sectarian than Masonry.* But while it may be quite politic to say that Masonry's is a universal altar, of whose illumination Jew and Moslem, Brahman and Buddhist alike may conscientiously partake, it remains, in fact if not in theory, that the Master Mason's degree is "a Christian institution."

7. *When Christ came his eyes looked out upon an utterly selfish and loveless world.* In all the Greek language, though polished and æsthetic to an unwonted degree, there was no word adequately opposite to *misos*, meaning hate in all its energy. They had *philanthropia* indeed, but that was not a ruling principle of life; rather only that exhibition of justice which gave a man, whether friend or foe, what he was entitled to. The race knew how to hate, but they knew not how to love. They had no love for God, nor for one another. To save them out of it all it was necessary for God to send his Son into the world. Accordingly it is said that "God so loved the world, that he gave his only begotten Son." A love like that and self-surrender are inseparable. That love, then, which was first exhibited by Christ in the work of redemption is love in its highest conceivable form. And as the gospel proclaims one divine deed alone, so it demands one human deed alone—love. It is not an attribute of man; it be-

longs to God. It is deposited in the human heart by the Spirit of God, and is required to be manifested by the recipients of it to all men, even enemies, as well as to God. It is holy and divine love, the love that exists between Christ and God, the love of God to man, the love of man to God, the love of the saints, the love which chooses its objects with decision of will, even enemies, and gives itself in self-denying surrender and compassionate devotion to them. This is the love that came down out of heaven on the day of Pentecost and will leave the earth with the saints risen to meet their returning Lord. It is the greatest in the Pauline trinity of graces, the one which will survive the *Parousia* and live on when faith has been lost in sight and hope ends in fruition.

8. *The womanhood of the world was in bondage when Christ came.* Woman had no position, wielded no influence. She was a slave, a human chattel bought and sold in the market place at man's imperial will. No more degraded was the lot of America's squaw than that of the woman who lived in that ancient age of the world. Christ struck the shackles from her. No wonder she was the last at the cross and the first at the tomb! Slowly but surely unfettered virtue has come to her throne. Woman is more patient, more tolerant, more merciful, more tender than man. Remembering that Christ said to her, "Neither do I condemn thee: go, and sin no more," this has been her attitude toward the world. Believing that the victories of peace are more renowned than the victories of war, she is inculcating this idea and will bring up a new race, a race that will

repudiate the doctrine of hate and war and inaugurate the gospel of love and peace. Out from man's side she came, everywhere his equal and complement; by his side she belongs, and is, and by the grace of Christ will remain through all the ages.

9. *The finest product of the Christian Church is the Christian home.* The world knew nothing about a home like that until Christ came, and the poor heathen world knows nothing of that kind of a home even to-day. The family is the unit of human society. As the family goes, the nation goes. To use the language of Martin Luther, "Out of the family is the nation spun." Men who do not give God first place in their thought and lives have a weakened sense of responsibility to their offspring. They either neglect their moral training altogether or delegate that training to others. The family altar, upon which the fires are kept burning and daily sacrifices offered unto God, is the mightiest influence in the earth next to the Church itself. There respect for authority, appreciation of the rights of others, obedience, patriotism, loyalty, self-sacrifice, and love to God—cardinal virtues all—are inculcated, and children so trained go out into the national family to practice those virtues until they ripen for place in the family above.

10. *Christ is regnant in song.* The tendency to express the inner nature through a more expressive medium than language is universal, characteristic of savage nations even at the present day. The history of song shows two main divisions, the folk-song, which might be called the spontaneous outburst of untutored minds, and the art-song, the

finished product of trained musicians. The earliest development of melody came through the folk-song, which has perhaps made its highest reach in the plantation melodies of the darkies in our own South-land. It was not until the beginning of the seventeenth century that the art-song came into vogue. It makes its highest reach in the anthem, varying from the exultant "Gloria in Excelsis" of William J. Kraft to the majestic "He shall reign forever and ever" in the "Hallelujah Chorus" of Handel's "Messiah." But in the Christian hymn has been found the best medium for the expression of the inner nature of man. The world was sad when Christ came. Through the centuries men had followed their dead to the tomb and with unspeakable grief laid them away without expectation of meeting them again. Black, emblem of darkness, was made the symbol of mourning, and in these *lugubria* the bereaved clothed themselves and would not be comforted. But the herald angel, in the *Song of Annunciation*, broke the midnight stillness at Bethlehem with a pæan of praise. In commemoration of his coming the enraptured poet sang, "Joy to the world, the Lord is come." Drooping spirits broke forth in *joyful lays*, and grief found in him *a joy unspeakable*. He is the "Joy of the desolate," the "Joy of all the meek." All creation lifted up her voice "in full anthems of joy" when

"He burst from the fetters of darkness that bound him,
Resplendent in glory to live and to save."

By reason of his resurrection, ascension, and reign, we are told that heaven rejoices. Into the home of

grief Jesus alone can go and take comfort and healing. He is just as truly Master of the tempest there as he was of the storm that night on the Galilean sea. He invites, "Come, ye disconsolate"; and they come. From the ends of the earth they cry unto him, "Lead, Kindly Light," "Nearer, My God, to Thee," "Jesus, Lover of My Soul," "Rock of Ages, Cleft for Me." Though the storms of life beat mercilessly upon him, the child of faith is made equal to the emergency through the prayer,

"While life's dark maze I tread,
And griefs around me spread,
Be thou my guide:
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From thee aside."

What would the world do in the hour of grief without Jesus? And when the program of redemption is ended, death and the grave have been rendered ineffectual, and sorrow and sighing have fled away, there will be "a new song"—begun by the Church of the Redeemed, carried on by the angels of heaven, and resounded by all creation:

Alleluia, for the Lord God omnipotent reigneth!

11. *And, finally, prayer to God must be made in the name of Jesus.* Jesus said, "I am the way." And that is literally true. "There is none other name given under heaven and among men whereby we must be saved." There is no way of approach to God except through the name of Jesus. The heathen may go through his weird incantations, calling upon the name of his gods, but all to no avail. One might

pray until the day he dies, and get no answer, because not asking in the name of Jesus. Jesus says, "If ye shall ask anything in my name, I will do it."

Truly, after the manner of the Psalmist, we may inquire, Whither shall we flee from Christ's presence? If we ascend into heaven, *he is there*. If we take the wings of the morning and fly away to the uttermost parts of the earth, *he is there*. In every place and sphere of life, at every turn, and to the remotest points to which the imagination of man can run, in life and in death, here and hereafter, the fact of Jesus meets us. We cannot get rid of him if we would. His place is fixed in human life and destiny. We cannot change it. In all these respects even the rankest infidel or atheist must acknowledge him. And it is not to be doubted for a single moment that if all these benefits Christ has brought to the world could be marshaled in order and caused to pass out of existence one by one, as the last faded from view and left the world in utter heathen darkness, the most godless man on earth would cry in agony of soul, "Come back."

But to accept Jesus as a fact, the one supreme and essential fact of history, is not sufficient. "What shall I do, then, with Jesus?" Pilate, in perplexity of mind, inquired of the Jews, thus evidencing that the question had at last become a personal one with him. As it was then, so it has ever been, still is, and must ever be—a personal question which every man must answer for himself. Supernaturally begotten, Jesus was born of woman "the Son of God" and "the Son of Man." Dedicated in his baptism to the task of the world's redemption, he endured in his

conflict with opposing powers all the sufferings diabolism could inflict, until it culminated in the tragedy of the cross and a broken heart. Demonstrating his power over the dominion of death, he emerged from the grave the risen, living, and reigning Lord, with all power in heaven and earth lodged in his hands. He is "the Light of the World" and the only hope of a permanent civilization for man. He is not only the *was* of history, he is the *is* of the present and the *will be* of the future. In view of this no man can be morally neutral toward him. He becomes at last a purely personal question which every man must decide. The Scripture view is: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. iii. 20). He must be accepted or rejected as a fact of *experience*. For it is possible for one to know the power of his resurrection and the fellowship of his sufferings; to have Christ in him the hope of glory. That question each man must decide for himself. The general benefits of Christ's coming no man can help enjoying. But this special benefit no man can enjoy unless he wills it. The "prodigal" said, "I will arise and go." The very essence of salvation is *the will to be saved*.

"What shall I do, then, with Jesus?" That was Pilate's question, but it has now come to be every man's question. Well, what did Pilate do with him? First, he declared him to be *without fault*. So all men have declared him. They could not do otherwise. That is the attestation of history. But mere compliments of Jesus are not enough. Judas kissed him

to betray him and Pilate praised him to kill him. Next, Pilate substituted Barabbas for Jesus. Now Barabbas was guilty of treason, murder, and felony; yet Pilate substituted this notorious criminal for Jesus, whom he had declared to be innocent. He washed his hands in denial of responsibility for Jesus's blood, but one cannot get rid of responsibility after that fashion. Personal responsibility cannot be shifted, though the rabble cry, "His blood be upon us." Sometimes a man foolishly fancies that he can shift his personal responsibility upon his corporate responsibility, and do things in the name of a corporation that he could not do in his own name, but that is entirely false. *Man can have no responsibility but a personal responsibility.*

Whom have you substituted for Jesus? You must excuse me if I am entirely personal here. With the most painful toil I have gone through the drudgery of these pages, my heart almost breaking at times over the havoc these critics have wrought in the world and the souls their philosophy has damned, in order that I might set out the evidence in the case. Now, like the lawyer pleading his case before the jury, I must press for a decision. All my labors will have been in vain if I fail to win the jury. Whom have *you* substituted for Jesus? You must give allegiance to some one. You cannot evade it. The question is up to you for answer. Have you once rejoiced in the fact,

"Jesus, I my cross have taken,
All to leave, and follow thee,"

and now have allowed that cross to slip from your shoulders and given your allegiance to the prince

of this world as a substitute for your allegiance to Jesus?

Lastly, Pilate scourged and crucified Jesus. What have you done with him? Have you driven him from the door of your heart? Have you denied him his rightful place in your life? In every heart there is a cross and a crown. If self is crowned, Jesus is on the cross; if Jesus is crowned, self is on the cross. Have you nailed Jesus to the cross? Think of the infinite love and pity of his heart. Just before his crucifixion he went out to the Mount of Olives and looked out over Jerusalem. As he looked he wept. As he wept he cried, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" What a remarkable apostrophe that! God weeping over hard-hearted and rebellious men! God crushed, as it were, under the terrible weight of human indifference and sin! The very heart of God melting and pouring itself out in agony for sinners! Do you think his attitude toward men has changed? No, he loves them still.

Pilate hung a declaration above his head in Hebrew, Greek, and Latin, "THIS IS THE KING OF THE JEWS." But that did not soften his crime. Mere intellectual acknowledgments of Jesus are not sufficient. *With the heart man believeth unto righteousness.* Will you admit him? It is your question. No one else can decide it for you. *No greater moral offense is possible than to reject him.* LET JESUS COME INTO YOUR HEART!

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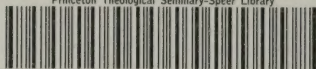
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